

THE
MISSIONARY HERALD.

Vol. XVII.

JANUARY, 1821.

No. 1.

VIEW OF THE MISSIONS, FUNDS, EXPENDITURES, AND PROSPECTS
OF THE AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS.

The Board was instituted in June, 1810, and incorporated June 20, 1812.

The Rev. SAMUEL WORCESTER, D.D.
of Salem, Mass. is the Corresponding Secretary and Clerk of the Prudential Committee.

JEREMIAH EVARTS, No. 22, Pinckney Street, Boston, Treasurer.

I. MISSION AT BOMBAY, 1814 *

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|-------------------------|------|
| Rev. Gordon Hall, | 1814 |
| Mrs. Hall, | 1816 |
| Rev. Samuel Newell, | 1814 |
| Mrs. Philomela Newell, | 1818 |
| Rev. Horatio Bardwell, | 1816 |
| Mrs. Rachel Bardwell, | |
| Rev. Allen Graves, | 1818 |
| Mrs. Mary Graves, | |
| Rev. John Nichols, | |
| Mrs. Elisabeth Nichols. | |

II. MISSION IN CEYLON, 1816.

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|--------------------------|------|
| Rev. James Richards, | 1816 |
| Mrs. Sarah Richards, | |
| Rev. Benjamin C. Meigs, | |
| Mrs. Meigs, | |
| Rev. Daniel Poor, | |
| Mrs. Susan Poor, | |
| Rev. Levi Spaulding, | 1819 |
| Mrs. Mary Spaulding, | |
| Rev. Miron Winslow, | |
| Mrs. Harriet L. Winslow, | |
| Rev. Henry Woodward, | |
| Mrs. Woodward, | |
| Dr. John Scudder, | |
| Mrs. Maria Scudder, | |

Mr. James Garrett, *Printer.*† 1820

* The missionaries arrived at Bombay, Feb. 11, 1813; but did not consider themselves as settled in the mission, till the beginning of 1814. The dates, in this summary, refer to the time, when the respective missions were established, and the time when the missionaries became attached to the missions under which their names now stand. Where no date stands against a name, the date next above is the true one.

† Mr. Garrett sailed from Boston, April 6, 1820, and it is probable he reached Ceylon early in the ensuing fall.

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III. MISSION AMONG THE CHEROKEES.

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|--|------|
| Rev. Ard Hoyt, | 1818 |
| Mrs. Hoyt, | |
| Rev. Daniel S. Butrick, | |
| Rev. William Chamberlain, | |
| Mrs. Flora Chamberlain, | |
| Rev. William Potter,* | 1820 |
| Mrs. Potter. | |
| Mr. Moody Hall, <i>Teacher,</i> | 1817 |
| Mrs. Hall, | |
| Miss Sarah Hoyt, <i>Teacher,</i> | 1818 |
| Miss Anne Hoyt, <i>Helper,</i> | |
| Mr. Milo Hoyt, <i>Teacher,</i> | |
| Mr. Abijah Conger, <i>Farmer and Mechanic,</i> | 1819 |
| Mrs. Conger, | |
| Mr. John Vail, <i>Farmer,</i> | |
| Mrs. Vail, | |
| George Halsey, <i>Mechanic,</i> | |
| Dr. Elizur Butler, | 1820 |
| Mrs. Butler, | |
| Mrs. Ann Raine, <i>Teacher.</i> | |

IV. MISSION AMONG THE CHOC-TAWS.

| | |
|--|------|
| Rev Cyrus Kingsbury, | 1818 |
| Mrs. Sarah B. V. Kingsbury, | 1819 |
| Rev. Alfred Wright. | 1820 |
| Mr. Loring S. Williams, <i>Teacher,</i> | |
| Mrs. Matilda Williams, | |
| Mrs. Judith C. Williams, | 1819 |
| Mr. Moses Jewell, <i>Mechanic,</i> | |
| Mrs. Jewell, | |
| Dr. William W. Pride, | 1819 |
| Mr. Anson Dyer, <i>Teacher & Farmer,</i> | 1820 |
| Mr. Zech. Howes, <i>Teach. & Farm.</i> | |
| Mr. Joel Wood, <i>Teacher & Farmer,</i> | |
| Mrs. Wood, | |
| Mr. John Smith, <i>Farmer,</i> † | |
| Mrs. Smith, | |

* The Rev. Mr. Potter and his associates left New-Haven, Con. about the first of November; and it is supposed they may have joined the mission about the close of the year.

† Mr. Smith and his associates left their homes in September; and it is supposed they may have joined the mission in December.

Mr. Calvin Cushman, *Teacher and Farmer*, 1820
 Mrs. Cushman,
 Mr. Elijah Bardwell, *Teacher and Farmer*,
 Mrs. Bardwell,
 Mr. William Hooper, *Teacher and Mechanic*,
 Miss Hannah Thacher, *Teacher*,
 Miss Judith Frissell, *Teacher*.

V. MISSION AMONG THE CHEROKEES ON THE ARKANSAW.

Rev. Alfred Finney, 1820
 Mrs. Finney,
 Rev. Cephas Washburn,
 Mrs. Washburn,

Mr. Jacob Hitchcock, *Teacher and Farmer*,
 Mr. James Orr, *Teacher & Farmer*,
 Miss Minerva Washburn, *Teacher*.

VI. SANDWICH ISLANDS.

Rev. Hiram Bingham,*
 Mrs. Sibyl M. Bingham,
 Rev. Asa Thurston,
 Mrs. Lucy Thurston,

Mr. Daniel Chamberlain, *Farmer*,
 Mrs. Jerusha Chamberlain,
 Dr. Thomas Holman,
 Mrs. Lucia Holman,
 Mr. Samuel Whitney, *Teacher & Mechanic*,

Mrs. Mercy Whitney,
 Mr. Samuel Ruggles, *Teacher*,
 Mrs. Nancy Ruggles,
 Mr. Elisha Loomis, *Printer*,
 Mrs. Maria T. Loomis.

John Honooree,
 Thomas Hopoo,
 William Tennooe,
 George Sandwich, } *Native Teachers.*

VII. MISSION TO PALESTINE.

Rev. Levi Parsons, 1820
 Rev. Pliny Fisk.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Concluded from our last volume.)

Foreign Mission School.

THIS consecrated Seminary was instituted in the autumn of 1816, and opened in the beginning of May 1817. There belong to it a commodious edifice for the School, a good mansion house, with a

* This mission embarked Oct. 23, 1819, and, as is hoped, reached the Islands in the ensuing spring. *George Sandwich* sailed from Boston, Nov. 27, 1820.

barn, and other out-buildings, and a garden, for the Principal;—a house, barn, &c. with a few acres of good tillage land for the Steward and Commons:—all situated sufficiently near to each other and to the Congregational meeting-house, in the south parish of Cornwall, Con.—and eighty acres of excellent wood land, about a mile and a half distant.

The object of the School as set forth in the Constitution, is—"The education in our own country of Heathen Youths, in such manner, as, with subsequent professional instruction will qualify them to become useful Missionaries, Physicians, Surgeons, School Masters, or Interpreters; and to communicate to the Heathen Nations such knowledge in agriculture and the arts, as may prove the means of promoting Christianity and civilization." As these youths are designed for a higher education, than is expected to be obtained at our Mission Schools in heathen countries, it is deemed of no small importance, that they be only such as are of suitable age, of docile dispositions, and of promising talents.

In the constitution there is a provision, that youths of our own country, of acknowledged piety may be admitted to the school, at their own expense, and at the discretion of the Agents.

In the first year of the School twelve youths were admitted—two from heathen lands and two natives of Connecticut. Of these, Henry Obookiah, John Honooree, Thomas Hopoo, and William Tennooe, had before been objects of Christian liberality, and for some time under Christian instruction. The raised hopes, founded, under Providence, on the unquestioned piety, the distinguished talents, and the excellent character of Obookiah, terminated in his triumphant departure from these earthly scenes, before the first year of the school had expired. Of his three companions, Honooree, Hopoo, and Tennooe, Mr. Ruggles, one of the two Connecticut youths, and George Tamoree, particular mention has just been made under the head of the Sandwich Island Mission.—Of the other six, admitted the first year, James Ely, the other Connecticut youth, and George Sandwich and William Kummoo-olah from the Sandwich Islands, are still members of the School; one has been dismissed for misbehavior, one for incapacity, and the other is absent.

From year to year, since the first, youths of different nations have been

admitted; two or three of whom, after longer or shorter trial, have been dismissed. Care however, has been taken, that those, who have been dismissed, should be placed in good families, where they might still have the benefit of Christian instruction.

The present number of pupils is twenty nine; four from the Sandwich Islands—one from Otaheite—one from the Marquesas—one Malay—eight Cherokees—two Choctaws—three of the Stockbridge Tribe—two Oneidas—one Tuscarora—two Caughnewagas—one Indian youth from Pennsylvania, and three youths of our own country.

Under the instruction of the able and highly respected Principal, the Rev. Mr. Daggett, and his very capable and faithful Assistant, Mr. Prentice, the improvement of the pupils, in general, has been increasing and satisfactory, and in not a few instances uncommonly good. Besides being taught in various branches of learning, and made practically acquainted with the useful arts of civilized life; they are instructed constantly and with especial care in the doctrines and duties of Christianity. Nor has this instruction been communicated in vain. Of the thirty-one Heathen Youths—including with the twenty-six now at school, the deceased Obockiah, and the four, who have gone with the Mission to their native Islands—seventeen are thought to have given evidence of a living faith in the Gospel; and several others are very seriously thoughtful on religious concerns. The Lord, in his sovereign goodness, has made it strikingly manifest, that his face is toward this favored Seminary, and that his blessing rests upon it. May it be eminently instrumental in making known the glory of his Name in many lands, and of bringing multitudes of different nations and tongues, to unite in songs of everlasting joy and praise.

Expenditures and Receipts.

SINCE the last Annual Meeting, your Committee have sent forth to different fields 23 men and 13 women: 10 men and 7 women to the Sandwich Islands—1 man to Ceylon—2 men to Western Asia—8 men and 6 women to the Choctaw nation—and 2 men to the Cherokees of the Arkansaw. Of the men, 5 are ordained missionaries—1 is a physician, 1 is a printer, and the rest, besides being skilled in husbandry and various mechanical arts, are men of vigorous and well informed minds, in

sound bodies, inured to labor,—and of approved civil and Christian character; 4 are men in middle life with well governed and well educated families,—the rest, young men, 8 of whom are married; the most of them have been exercised in the instruction of schools, and all of them are deemed well qualified to take part in the arduous, benevolent, and sacred work of evangelizing and civilizing pagan and uncultured people.

The fitting out of missionaries, and getting them to the fields of labor, must be attended with not inconsiderable expense. Many things are to be done in the preparations, requiring various attentions, and journeyings, and labors, and occasioning numberless contingent expenses. Many articles are comprised in the necessary outfits and provision, for the individuals, and families, and establishments. And conveyances by water or by land are expensive.

The total expense of the Sandwich Mission, paid from the Treasury, besides much which was given by liberal individuals in various articles not included in the Treasurer's account, was somewhat more than \$10,000. Of this sum \$224 were paid for the travelling expenses of the Members of the Mission,—\$275 for transportation of baggage to Boston,—\$2,500 for passage to the Islands,—almost \$2,000 for stores for the use of the missionaries on their passage and after their arrival,—almost \$1,000 for family furniture, clothing, and mechanical and agricultural implements,—\$775 for printing press and apparatus,—and \$866 for mathematical, philosophical, and surgical instruments.

To persons not conversant with these matters, these items and the total amount might appear extravagant. And yet in proportion to the magnitude of the mission the expenditure was small. It would appear so on comparison with the cost of English missions.

If it costs less to fit out and convey men to our stations in the wilderness of our own country, it does not however cost less to get an establishment there into operation, or in its early stages to maintain it. And during the year, the missionaries already in the field were to be provided for, and the establishments already in operation to be supported, as well as new men to be sent out and new establishments to be commenced.

Within the year the Treasury has disbursed for the Bombay Mission, \$7,221—for the Ceylon, \$7,135—for

the Cherokee, \$9,967—for the Choctaw, \$10,414—for the Arkansaw, \$1,150—for the Palestine, \$2,348—for the Foreign Mission School, \$3,350—and for all the objects and purposes of the Board, \$57,420.

It was not to be expected—especially if the distressing scarcity, or stagnation of the circulating medium were considered,—that there would be in the year an advance, upon the receipts of preceding years, equal or proportionate to the large additions made to our missions, or the consequent augmentation of expense. It is not indeed according to the general course of things, that in the management of extensive and progressive concerns, public or private—incurring large expenditures, and depending upon many contingencies—the receipts in each year should be very exactly or nearly proportionate to the disbursements. In one year the disbursements will come short of the receipts,—in other years they will go beyond them; even in concerns conducted upon the soundest principles, and with the greatest success. It has been so with the concerns of this Board. In some former years there was a surplus of income which was kept in reserve, to be used in succeeding years, as the exigencies or interests of the Institution should require.

Donations to the Board.

The donations, contributions and benefactions, from societies, churches, congregations, and individuals, received at the Treasury, within the year ending with the last month, amounted to \$36,500; and the income from the permanent fund, and other sources, to \$2,600, making in the total sum \$39,000. This, as will be seen, comes short of the total amount of expenditures by \$18,000.—For the supply of the deficiency, it has been found necessary to draw upon the disposable funds of the Board, accumulated from preceding years.

Though these receipts are not equal to the disbursements, yet your Committee have the high gratification to state,—and they would do it with a grateful sense of the liberality of individuals and of the Christian public, and with devout thankfulness to the God of all grace,—that the donations exceeded those of any preceding year by \$2,600. This deserves more especial notice on account of the scarcity or stagnation, before alluded to. Allowing for the embarrassment and distress, arising from

this cause, and felt in all parts of the country, and by all classes of the community—it were moderate to consider \$36,000, given in this last year, as being equal to \$50,000 in times as they were in preceding years. And in this ratio, it may be right, in point of justice, and gratitude, and encouragement, and confidence,—to estimate the increase of liberality in the community towards the objects of the Board.

And it is deemed proper, and of some importance to be noted, that this increase of liberality, is not to be attributed to extraordinary efforts in the way of solicitation or excitement. Efforts of that kind were even less abundant and less expensive than in former years. Little, indeed, was done, excepting by an Address of the Committee to the Auxiliaries and Patrons, and Benefactors and Friends of the Board; and a considerable number of brief local agencies in connexion with it. Of the manner in which this Address was every where received and answered, the Committee would find it impossible adequately to express their grateful sense. It afforded a proof, inestimably valuable, of the affectionate and stable and liberal confidence and attachment of the Christian community towards the Board, and its great object.

Besides the donations in money, numerous contributions have been made in various articles for the missions. These are not included in the Treasurer's account; and the amount of value cannot be ascertained. It is not, however, inconsiderable. For the Sandwich Mission a noble spirit of liberality was displayed; particularly in the places and vicinities where the missionaries had resided; and in Boston, Salem, and some of the neighboring towns, of whose cheering liberality every mission has participated. And for the Cherokee and Choctaw missions, a spirit not less noble has been very extensively manifested, and continually increasing and spreading. From more than a hundred different places in the North and in the South—boxes of clothing, of almost every kind suitable for the children of the schools—and some for the missionaries and their families—have been prepared and sent forward. Of about a fifth part of them, the value was estimated and marked by the donors; and the amount is about \$1,140. This taken as a general average, would give the amount of the whole at \$5,700. This sum, added to the \$36,500

in money, would make a total of \$42,200.

The articles of clothing are chiefly the fruits of female benevolence;—that rich and perennial source, whose streams give life and beauty to Zion, and shall make the wilderness glad, and the desert to rejoice and blossom as the rose.

"We ought to be very grateful to God," says the Brainerd Journal, "for putting it into the hearts of his children, to send from the most remote parts of the United States, these seasonable supplies—to cover these naked children of the forest, and in that way to evince the power and excellency of his Gospel, which he has commanded to be preached to every creature."

Liberality of the Choctaws.

To these donations from the Christian community, ought surely to be added, and with a strong note of grateful admiration, the unprecedented donations of the Choctaws.

That poor, pagan, and lost people of the wilderness have, within a year, pledged the annual sum of \$6,000, to be received by them from the government, during the whole time it shall be paid, that is, for 16 or 17 years to come, in aid of the operations of this Board, for the instruction of themselves and their children in Christianity and civilization.

It should be observed, however, that as the Choctaw donations do not come into our treasury, they do not afford to the Board all the strength and facilities and advantages, that would be afforded by the same amount in the state of our ordinary funds. No part of these donations was at disposal for supplying the insufficiency of the receipts of the year from the customary sources, not even in regard to the Choctaw mission, the expenses of which exceeded those of either of the other missions. Still, for the purposes of that mission it is a substantial endowment, and will, from year to year, relieve the general funds, and facilitate and strengthen the general operations.

"The establishment at Elliot," say the missionaries there, "is not yet complete. Houses for the accommodation of the mission families are needed; as are a barn and two or three small buildings. A hundred more acres of land ought to be opened and cultivated. When this is done, and the young stock grown so as to supply the family in a considerable degree, which will be in the course of two or three years, we think the \$2,000 a year, appropriated by the natives, in connexion with the donations of provisions and clothing, which may be expected from the states, will go very

far towards supporting the establishment. But to complete the buildings, open sufficient land, and provide for the support of the family until other means can be brought into operation, considerable money will be required.

"The appropriations made by the natives, for the two other establishments, though they will do much towards supporting them when put into operation, will be wholly inadequate to laying the foundation. Unless there are means, in the first instance, for procuring a large stock, and bringing under cultivation an extensive plantation, the expenses of provision would be so great, that it is doubtful whether it would long be supported."

Patronage of the Government.

The Board have been made acquainted heretofore, with the patronage afforded to our Indian missions by the general Government, with a view, expressly, to the instruction of the Indians in the arts of civilized life. At the commencement, assurance was given by the Executive that for each establishment the expenses of erecting a school house and a dwelling house should be defrayed from the public funds, and that a specified number of certain kinds of implements and utensils for husbandry and domestic manufacture should be furnished. "The limited appropriations for the Indian Department," said the Secretary of War at the time, "will for the present preclude the Executive Government from extending a more liberal patronage to the Board, in their laudable efforts for the accomplishment of objects so very desirable." Agreeably, however, to a hope then expressed by the Secretary, Congress has passed a law for an appropriation of \$10,000 a year, to be applied under the direction of the President to the instruction of the Indian Tribes. Of this sum, \$1,000 is "for the present allowed to our establishment at Brainerd, and \$1,000 to that at Elliot." "When," says the Secretary, "the Department is in possession of the necessary information [respecting the several establishments commenced by this Board and other Societies] a more full and complete distribution will be made, agreeably to prescribed regulations."

The favorable disposition manifested by the Government, and with increasing strength and benignity, towards the great object of civilizing the Aborigines, is to be most gratefully recognized and highly valued: not only on account of the direct pecuniary aid afforded; but more especially for the security which it gives to the Aborigines themselves, to

those who are engaged in this labor of benevolence on their behalf, and to the whole Christian community, respecting them. An opposite disposition or policy would be of dark and disastrous aspect.

For these Indian establishments, however, and for our more distant missions, money, much money will yet be required. It is not to be dissembled that to maintain the several missions, and establishments now under the direction of the Board, in the vigorous operation which should be desired, will cost scarcely less in each successive year, than the amount of the last year's disbursements. And yet the field is wide; and yet more missions are urgently needed and demanded. Thanks to the All-bounteous Sovereign of the world, the Christian community in this favored land are abundantly able to supply the requisite funds, not only for the missions already sent out, but for the support of many more. Nor is there any reason to doubt that the same DIVINE INFLUENCE, which has so wonderfully raised and diffused the spirit of benevolence, during these first ten years, will raise it still higher, and diffuse it more widely.

Summary of Receipts and Expenses.

In these ten years there has been paid from the Treasury of the Board the total sum of \$201,600—For the missions to the East—Bombay and Ceylon—just about \$100,000—for the Missions to the American Aborigines \$51,000—for the Mission to the Sandwich Islands, \$10,470—for the Palestine Mission, \$2,350—for the Foreign Mission School \$17,340, and for various subordinate and contingent objects and purposes \$20,000.

In the same period the Treasury has received the total sum of about \$235,000. Of this amount something more than \$220,000 were given by benevolent individuals, males and females, associated and unassociated, in donations and bequests for the general and particular objects of the Board; and the remaining sum of about \$15,000 were the proceeds of monies invested, books sold, &c. Besides the monies paid into the Treasury, many liberalities have been bestowed in various articles, in different ways, and to no inconsiderable aggregate. But the amount, whatever should be the estimate, is to be added to the regularly accounted for expenditures, as well as to the regularly entered receipts.

Of the sum expended much has necessarily been consumed, yet not a little remains for important and durable use.

In the ten years there have been received under the patronage and direction of the Board, as missionaries and assistants, 62 men and 48 women—in all 110. Of this number three—Mrs. Harriet Newell, the Rev. Edward Warren, and Mr. A. V. Williams,—have been called to their reward: ten, six men and four women, have left the service,—three on change of sentiment—five on account of impaired health, and two from discontentment,—and nine are yet at home, waiting with desire to be sent forth to their work. Eighty eight—49 men, and 39 women—are now either in the fields respectively assigned to them, or on their way to them;—25 in the East,—2 in Western Asia,—17 in the Sandwich Islands,—and 44 in the countries of the American Aborigines. Upon the same funds, and engaged in the same cause, are the Rev. Principal of the Foreign Mission School and his worthy Assistant.

Of the men now under the patronage and direction of the Board, TWENTY-SIX ARE ORDAINED MINISTERS OF THE GOSPEL, educated, the most of them, in Literary and Theological Seminaries of the first order in our country; two are especially designed for ordination; and the rest are approved men for the various departments of the general work, as Catechists and School-masters, Agriculturists and Mechanics. All of them, the Principal and Assistant of the Foreign Mission School excepted, have given themselves devotedly for life to this arduous and holy service, and the most of them, with the same spirit of devotion and sacred disinterestedness, have given also all their possessions, which, in not a few instances, were of very considerable amount. Of the women mention, proportionably commendatory, might be made.

School at Cornwall.

At home is the Foreign Mission School, designed for the *thorough education* of promising youths from different heathen lands;—an Institution firmly established in the hearts of Christians, in a highly prosperous state, and blest most signally with heavenly influences. Abroad belonging to our several missions are more than 50 Free Schools, in which there can scarcely be fewer, probably there are now more, than 3,000 children, Hindoo, Tamul, Jewish,

Cherokee and Choctaw, under Christian instruction; not less than 300 of whom are boarding or family pupils, lodged, and fed, and educated, as under the especial care of the missionaries.

Missionaries and Schools.

NINETY PERSONS with qualifications for the different parts of the work, from rudimental instructions in the primary branches of knowledge and arts of civilized life, to the highest and holiest administrations of the Gospel—not only ready for the service, but actually for the most part in the distant fields at their allotted stations—disposed in order and furnished—engaged in their various labors, and some of them having for a considerable time borne the burden and heat of the day:—and more than Fifty Schools, established in different regions of darkness, and containing under Christian Instruction Three Thousand Children of families and nations long ignorant of God, and never blest with the News of the Savior. Could we mention nothing more, the TWO HUNDRED THOUSAND DOLLARS expended in ten years, should not be accounted as lost. But something more may be mentioned.

"It is estimated," says Mr. Kingsbury, "that the establishment at Elliot has cost upwards of \$12,000, exclusive of all the labor done gratuitously by the missionaries. But it ought to be distinctly kept in mind, that the greater part of this money has not been consumed. It has been vested in various property, some of which is of the most productive kind, and which may be considered as a permanent fund for the support of the mission. There are now belonging to the establishment at Elliot, more than 200 neat cattle. There are also teams of oxen and horses, waggons, carts, ploughs, and other implements of husbandry, suitable for a large plantation. More than fifty acres of land are cleared and under cultivation. Upwards of twenty buildings, including a blacksmith's shop, mill, and joiner's shop, have been erected. Mechanical tools for various branches;—lessons, books, and stationary for the school, have been provided; and all the varied apparatus prepared for the accommodation of a family consisting of one hundred."

Similar statements and estimates might be made respecting the establishments at Brainerd, on the Tombigby, and at Talony.—The missions over seas are upon a different plan. But at Bombay we have a printing establishment, comprising two presses, fonts of English and Nagree types, with the requisite apparatus; and various accommodations and articles of durable utility for the various purposes of the

mission. Our Ceylon mission, besides the very valuable glebes and edifices secured to it, has also a printing press with fonts of English and Tamul types, a hospital, and several school houses; and a proportional provision of what is necessary for a permanent mission. A large part of what was sent out with the Sandwich Island mission, was not for immediate consumption, but for durable use. The lands, buildings, &c. of our school at Cornwall—what may be denominated permanent property, were estimated at more than \$5,000. The libraries, and the surgical instruments, belonging to our several establishments, would, altogether, be of considerable value.

The two hundred thousand dollars then is not all consumed—has not all vanished away. By means of it a preparation for action of no inconsiderable extent has been brought forward. And in the general view of this preparation, besides what has now been mentioned, whatever has been acquired of knowledge, of experience, and skill, in directing and executing this great work, where every thing was new, and every thing was to be learned,—and whatever systematic and permanent arrangements have been made for continued and extended operations, at home and abroad,—should doubtless be included.

Of effects and fruits actually produced, it is yet time to expect but little, and to say but little.

Translations.

The translation of the Scriptures, however, into one of the principal languages of India—ready to be given to ten millions of people, as soon and as fast as means for the printing and distributing shall be afforded;—the actual printing and distributing among that Pagan population of large editions of select portions of the Scriptures, and scriptural catechisms and tracts;—the teaching of several thousands of Heathen Children—including those who have attended, as well as those who are now attending the schools, so that they are able to read the Bible, and other useful books, and have some knowledge of the truths and precepts of the Gospel;—the preaching of the Gospel to many thousands of heathen people of different ages, ranks and conditions, thus sowing the *incorruptible seed*, in a widely extended field, where, under the genial influences, of Heaven, it may in due time take

root and spring up, and where undoubtedly it will not have been sown in vain;—and the turning of more than fifty heathen persons, hopefully, from darkness unto light, and from the power of Satan unto God, for their own salvation with eternal glory, and for the communication, through their instrumentality, of the blessings of Christianity to many of their respective kindred and nations:—These are effects and fruits, which to pass over unnoticed, in this general review, would be an ungrateful omission, and the value of which is not to be estimated by thousands, or hundreds of thousands, or millions, of money.

American Indians.

Ten years ago the Aborigines of our country were regarded by this great community, with the exception of here and there an individual, as an utterly intractable race, never to be brought within the pale of civilized society, but doomed by unalterable Destiny, to melt away and become extinct; and a spirit of vengeance and of extermination was breathed out against them in many parts of our land. Not a few, even of the generally well disposed and well informed friends of missions, held the projected mission to those outcasts of the wilderness a hopeless enterprise. Now the whole nation is moved by a very different spirit. From the highest places of the national Government down to the humblest conditions of society, all classes are inspired with good will towards the Indians. The desire to serve rather than to destroy them is every where testified; and to evangelize and civilize them is regarded as no infeasible or very difficult work. The method seems plain and easy.—If by favor of Providence this Board has been leadingly instrumental in effecting this auspicious change,—if the system of instruction which it has put into operation in the Cherokee and Choctaw Nations has conciliated the favor and secured the confidence of the Indian Chiefs and Tribes extensively, and also of the rulers and people of our nation,—has commended itself as a model for other Societies coming forward to take part in the general work,—and has produced examples of Indian improvement which have engaged the attention of all classes of the community and awakened in them a lively interest in the great design;—the Board has not existed in vain, nor labored in vain.

Advantages arising at home.

To good effects produced in our own country, while the great object has been to do good to heathen nations, further attention seems to be due.

The spirit, the genuine spirit of missions, is the true spirit of the Gospel. It is love to God and love to men; the *Charity which seeketh not her own, and is full of mercy and of good fruits*; benevolence in its purest, loveliest, and highest character. It is the same mind, that was in the Redeemer of men, when he came to seek and to save that which was lost;—the spring of living, active, never-to-be-restrained, desire for the promotion of the great design for which he endured the cross, and for which he sits as King on the holy hill of Zion. When this spirit is produced or advanced in an individual, or a community, in the same measure is pure and undefiled religion, in that individual or community, produced or advanced.—If then this spirit has been promoted, good has been done.

The matter of fact is manifest. The Christian community has been waked from its slumbers. An influence more vivifying than the breath of spring has been diffused through the land. The minds and hearts of many, of different classes and denominations, have been opened and expanded, to perceive and to feel the common brotherhood of all nations and of all human beings, as *made of one blood*, and REDEEMED BY ONE BLOOD. The reasonableness of the injunction, *to do good unto all men as we have opportunity, and the commandment of the Everlasting God that the Gospel should be made known to all nations, and preached to every creature*,—have come to be practically acknowledged. Societies for various charitable and religious objects have rapidly risen into existence and action; and benefactions for these objects—contributions in churches and congregations and meetings for prayer, and individual subscriptions, donations and bequests—have become so common, that we are ready to forget how little of them was known only a few years ago.

In as far as this Board has been instrumental in producing these effects;—by its several missions to Heathen nations—by the cheerful sacrifices and labors of its devoted missionaries—by its disclosures of the ignorance, corruption and wretchedness of the dark places of the earth—by its successive agencies in

different parts of the country, the communications it has made of intelligence with motives and excitements to benevolent exertions, and its various operations at home and abroad,—its endeavors and influences have conduced to the benefit of many. Especially has it been so, if by them the Monthly Concert of Prayer, which is connected in a particular manner with Missions to the Heathen, has been promoted and extended,—and if these extensively united prayers and alms have gone up with acceptance before God, and in answer to them, in any measure, he has granted those plenteous effusions of his Spirit with which our churches and the various classes of the community have been so signally blest.

Had the object been, chiefly or solely, the advancement of religion in our own land, in what other way could two hundred thousand dollars have been better laid out. The support of FORTY ministers of the Gospel at home, during the ten years, as settled pastors or domestic missionaries would have cost probably little more than the sum specified. But had this same money been used for the support, during the term, of forty settled pastors or domestic missionaries—two to each of the several States and Territories of the Union—is there good reason to believe that more would have been done for the general interests of religion in our country, than has actually been effected by means of this Institution for Foreign Missions?—more to impress a deep and widely extended conviction of the infinite importance of the Gospel—more to counteract the selfishness and worldliness and sordidness of feeling and practice every where so prevalent—more to illustrate the nature, to display the excellence, and to raise the standard of Christian Charity—more to bring the members of the community acquainted with the great concerns of the Redeemer's kingdom, or to a livelier interest in them—more to give enlargement and elevation to their views and affections, and to make them know how much more blessed it is to give than to receive—more to promote good will among themselves and towards all men and to do good unto all as they have opportunity—more to beautify our Zion, to make her walls salvation and her gates praise,—and cause her so to arise and shine, as that the Gentiles shall come to her light, and kings to the brightness of her rising?

VOL. XVII.

It is the spirit of missions—the spirit which burns with quenchless desire to teach all nations and to preach the Gospel to every creature—that has produced in Christendom the mighty movement, and the diversified and multiplied exertions of benevolence, by which the present age is so signally marked. Until the first missions of this new era were sent forth to the distant heathen, Christendom was asleep, while the world was perishing—was dreaming of temporal changes, disastrous or prosperous, while darkness covered the earth and gross darkness the people. Aroused from their slumbers by the efforts of those great Christian enterprises, the friends of God and of men were amazed at the ignorance, corruption and wretchedness every where to be seen—not only afar off, but near and all around them. Their eyes affected their hearts. The liberal set themselves to devise liberal things; and Bible Societies, Tract Societies, Education Societies, sprung up in quick succession: and a system of beneficent action has been advancing with surprising and animating rapidity. The Spirit of Missions—of Missions to the Heathen—is the main-spring of the whole.

The Board constituted for extensive operations.

Under the impression of this general Review, the Directors and Patrons and Friends of Missions will humbly adore the goodness of God, and be animated to continued and increased efforts for communicating his saving health to millions ready to perish.

For this great object, this Board, under the Divine favor, possesses advantages, which cannot be too highly prized. Its constitution is eminently adapted to vigorous action, and extended enterprise, under responsibilities, affording the best possible security to public and individual confidence. It is limited to no section of the country,—to no denomination of Christians. Its Members, chartered and corresponding, and its Patrons, Auxiliaries and Agents are in all the States of the Union, and of nearly all the considerable religious communions. In its form and spirit—its arrangements and provisions—its whole design and system of action—it is a NATIONAL INSTITUTION. And hitherto the Lord has given it favor in all parts of the land; and made it instrumental in uniting many thousands

of benevolent minds from the North to the South, in one common and glorious cause.—To Him everlasting thanks are due.—The advantages which He has granted are a sacred trust of immense importance—never to be abused—never to be neglected.

To Auxiliaries, Agents and Benefactors, fresh occasion is afforded for heartfelt thanks; for their steady attachment, their generous confidence, their continued and in many instances increased activity and liberality; for their prompt assistance in pressing emergencies, and their many pledges of substantial and permanent support to the cause.

Great variety in the objects of the Board.

The particular objects of the Board are such in variety and interest as to meet the feelings of every benevolent heart. Upon our own borders we present to this Christian community, long neglected Tribes of uncivilized fellow beings, earnestly raising the imploring cry,—“Send us more of these good Missionaries and Teachers; help us to learn husbandry and the mechanic arts, and household manufactures and economy—teach our children to read, and write and work—instruct us from the Good Book what the Great and Good Spirit would have us to do.” And there too we present hundreds of children from the wigwams of the forest, now under the care of devoted Missionaries and Assistants, male and female, and dependent on Christian charity for food and lodging, for clothing and instruction; and thousands more, not less needy of these benefits, yet remaining still in all the ignorance and nakedness and wretchedness of the forest life. Far off in the Western Ocean; yet not beyond the reach of Christian beneficence—we shew a Nation of Islanders, giving the fairest promise of becoming, in no long time, by the blessing of God upon such means as American Christians have it amply in their power to afford, a civilized and christianized, a wealthy and virtuous and happy people. From these we turn to the far distant East, and point to millions and millions of human beings in the lowest state of debasement, for whom there is no remedy, but that quick and powerful Word, which is spirit and life, and that Blood, which cleanseth from the foulest and deepest pollutions. That Word, translated into their own language by

our indefatigable Missionaries, is ready to be dispersed among these millions, as soon as the liberalities of the friends of mankind in this country shall supply funds sufficient for the printing and distribution; and to that Blood the Missionaries already sent, and to be sent, will direct them if adequate support be continued. And there, to the thousands of heathen children already in our mission schools, multiplied thousands might speedily be added, were the requisite funds and help afforded. And to the land, whence the light of immortality first shone upon the darkened nations, we solicit the attention of all, who rejoice in this light; and invite them, not to the bloody achievements of maddened Crusades, but to enterprises of glory, with the weapons which are mighty through God to the pulling down of strong holds, casting down imaginations and every high thing, which exalteth itself against the knowledge of God. And besides support for the missionaries who are gone thither, and those who are ardently desiring to go, we earnestly ask for funds for a printing establishment at such place as shall be found most eligible, by means of which the mission may be enabled to communicate extensively the light of Divine truth, and thus prepare the way of the Lord, who will ere long appear in his glory, in the places, where he has been crucified.

Importunate claims of these objects.

These objects demand attention, and are making an appeal to Christian benevolence, of intense pathos. Far off, geographically, as some of them are, yet morally and for the purposes of charity, they are near. The liberal in this country may do good and communicate to the ignorant and the miserable in India, for their immortal welfare, with as little inconvenience to themselves as they can give bread to the needy at their doors. This is known and felt by many; and by the charities which they are in the course of dispensing to the needy and the perishing in the remotest lands and islands of the sea, as well as in their own immediate neighborhoods, they are continually expanding their existence, enlarging their spheres of usefulness, and multiplying their objects of interest, their sources of enjoyment, and their ties of delightful union with all on earth and all in heaven.

In these sacred charities many more would bear a part, were they acquaint-

ed at all, or better acquainted, with the objects. Taking the amount of donations the last year at \$40,000, and assume a dollar as an average donation, and the number of donors will stand at 40 000. If we assume as the average donation fifty cents, the number of donors will be 80,000. But were there not more than forty thousand—more than eighty thousand—more than five hundred thousand in this Christian nation of ten millions, who would willingly and gladly contribute from fifty cents to fifty or five hundred dollars each towards some or all of the designated objects—were these objects only presented to them in such manner as to engage their attention? This is a consideration of immense importance to be impressed upon all the members, and agents, and auxiliaries, and friends of the Board and of the cause. Does an individual, who is in the practice of contributing, wish to do something for increasing the general amount of contributions? Let that individual look around him for one, or two, or more, who might be induced to contribute, and take care to use the best means for the purpose, and an increase not temporary only, but permanent, will be secured. In this way, the annual amount of contributions might be vastly augmented without any increase of the donations of the present regular subscribers or contributors.

Missionary Herald.

In this view the diffusion of missionary intelligence will be seen to be of primary importance. It is hence the purpose of the Committee, with the approval of the Board, to make the *Missionary Herald* the property entirely of the Institution, to give to it increased energy and interest, and to spare no pains in extending its circulation. And in this design, and in the general work of enlightening, improving and exciting all classes of the community, they hope for the active aid of every friend to the cause.

True character of the Missionary cause.

The cause is the noblest on earth—the work the greatest—the sure results the most durable and glorious. No person on earth is in a condition too high to take part in this work—none in a condition too low. Help from all, according to the ability afforded them, is urgently needed.

The tone of this Report is not that of despondency. Not a feeling of despon-

dency should have place in any mind. Yet with all the prosperity, which has attended this Institution and its attempts, and with all the cheering auspices, on this day so gratefully to be noticed; it is not to be forgotten, that for supplying the deficiency of the last year's receipts, the disposable funds from the surplus receipts of preceding years, have been nearly exhausted. Should the receipts in an equal, or indeed in any considerable degree, fall short of the expenditures necessary for maintaining the establishments, for the support of which the most sacred pledges have been given; from what source, or in what way, is the deficiency to be supplied, or the cause to be saved from a serious depression? It were an unwarranted confidence, that He, whose cause it is, will maintain it, without the willing, the continued, the increased efforts, benefactions and sacrifices of his friends. What he has been willing to do, and what sacrifice to make, is manifest to the universe; and he will take care that what they are willing to do, and what sacrifice to make, shall also be made manifest. And what your Committee deemed it right to say, in their Address of last March, they deem it right now, with permission, emphatically to repeat—

“The question is to be decided, and it may be decided soon—whether there is in this country Christian benevolence enough—sufficiently undivided, unobstructed, and unrestrained—sufficiently resembling the charity which descended from heaven—to bear any proportionable part in the great work of evangelizing the heathen.”

Can there be a doubt what the decision will be? Can it be apprehended, for a moment, that this great Christian community—so rich, in blessings temporal and spiritual, so deeply indebted to the Author of these blessings,—will determine, in his face, and in the face of the universe, that they will do no more for the recovery of their fellow beings, for whom, as well as for themselves, he died? that the devoted missionaries, who have gone forth in obedience to his call and command shall be left unsupported—that the schools for raising up an enlightened and improved generation shall be discontinued or diminished—that the heathen, rather than make for them any further exertions or sacrifices, shall perish in their ignorance and corruptions? After such an issue, who in our land could look up toward heaven? Rather than such an issue

should come, who in our land, that hopes in the mercy of God our Savior, would not merely give a few cents, or a few dollars a year, but make a cheerful devotement of all that he has? This sentiment will be felt. Not a few feel it already. And when it shall have fired the hearts of American Christians, as it may be reasonably hoped it ere long will, there will be no lack of funds for the maintenance and enlargement of the missions and establishments already commenced, and for many more which the necessities of the heathen affectingly demand. Then shall glory dwell in our land, and bless with its enlightening and healing emanations, the most dismal abodes of men.

By the Prudential Committee,
S. WORCESTER, *Secretary*.
Sept. 21, 1820.

LETTERS FROM SWITZERLAND.

THE union of Christians in every country, and of every name, in the noble design of sending the Gospel to the whole family of man, is a subject of delightful contemplation, and well fitted to produce a most cheering effect on the hearts of all laborers in the good cause. The following letters will be read with interest, as exhibiting those warm feelings, and that enlarged benevolence, which honorably distinguish many Christians of the present day.

LETTER OF THE REV. MR. BLUMHARDT.

"To Jeremiah Evarts, Treasurer, &c.

"Basle in Switzerland, July 16, 1820.

"SIR—In one of the last numbers of our Missionary Magazine in German, we have inserted some extracts concerning your most interesting Missionary School at Cornwall, and the lives of your Sandwich Island Pupils, as we had found them in the Missionary Register of the Church Missionary Society in London. That information so charmed our readers, that one of the most active members of our German Missionary Society felt himself moved by it, to send you a bill of 800 Switzer francs, in behalf of your interesting Missionary School, with a letter from the hand of this venerable old gentleman, and with the ardent wishes of our Missionary Committee, that the God of all mercies may pour out an abundant measure of his Holy Spirit upon all the honored members of your respectable Board, your pupils,

and their teachers, as well as upon all the blessed exertions of your Society.

"Do never forget, Sir, that great numbers of your brethren in Switzerland and Germany, on this side of the Atlantic, raise up daily their hearts and hands to the throne of grace, that the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,—would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, and that ye might be filled with all the fulness of God.

"Our German Missionary School prospers evidently under the blessings of our God. We have now nineteen pious and intelligent students in it, who, in a short time, will go out in the strength of the Lord to preach to the Mahommedan tribes, on the shores of the Black and Mediterranean seas, the unsearchable riches of our Christ.

"We beseech you, dear brethren, to send us, from time to time, the interesting publications of your Society, and to be assured of our most brotherly interests in it. Perhaps it will please you to inform us of the receipt of the inclosed bill, from the hands of our dear father in Christ, the Baron de Campagne.

Respectfully and affectionately,
Yours,

In behalf of the
German Missionary Society,
THEOPHIL BLUMHARDT,
Superintend. of the Miss. Sem. at Basle.

LETTER OF THE BARON DE CAMPAGNE.

"To the Rev. Principal of the Foreign Mission School, at Cornwall, Con.

"Sir,

and, though unknown,
much honored friend in Jesus Christ.

"ENCOURAGED by our worthy and respected friend, Mr. Blumhardt, superintendent of the Missionary Seminary at Basle, I write this letter to testify the deep interest, which I take in every thing, which contributes to extend the empire of our Lord and Savior Jesus Christ.

"Persuaded that it is not of yourself personally, but solely by the efficacious grace of the all-bountiful God, who alone is able to make men the partakers of divine happiness, I cannot but felicitate you, with all my heart, that you

are placed in a situation so likely to be favored with all spiritual blessings; and I pray you, on this account, to accept from a distance the sincere good wishes of an old man, who desires no other riches, than the possession of divine benevolence.

"What I have read of the Foreign Mission School at Cornwall has given me great pleasure; especially as human powers cannot of themselves produce the desired effect; but they produce it only as instruments in the hands of Him, who is the source of all good,—of love and pure charity;—and it is thus only, that the mind is capable of being fully enlightened. I beg you to use the accompanying sum of 100 ducats,* according to your best judgment, as an external mean, which, by divine grace, may impart those spiritual blessings, inseparable from the attainment of supreme love. This little offering is accompanied by the very sincere prayers, not only of the humble individual, who sends you these lines, but likewise of his friends in Jesus Christ, that grace may enliven the hearts of the heathen youths under your direction, and may so fill them with the pure love of Jesus Christ, as that they may be able, by the same grace, to kindle a similar happy flame in the hearts of their countrymen, who are still as blind men, in the darkness of sinful Adam.

"I pray you to salute them, on my behalf, in the most friendly manner; and particularly those, whose names are known to me, and in whose happiness, on account of their regeneration in Christ Jesus, my heart takes a lively interest;—I mean the dear pupils, Henry Obookiah, Thomas Hopoo, George Tamoree, William Tennooe, and John Honnore. May our heavenly Father bless their good beginning, that, in his powerful hand, they may become useful laborers in the vineyard of the Lord.

"Asking you to accept the assurances of a distinguished consideration, and of a friendship founded in Jesus Christ, as the only Source of happiness through a long eternity, I have the honor to subscribe myself,

Your devoted servant,

CAMPAGNE.

June 6, 1820.

"P. S. If, according to the will of a merciful God, I have some longer time to remain in this world of trial, future

* The net proceeds of the bill were 212 dollars.

circumstances will shew, whether what I have now sent shall have accomplished the good, which I could wish. Heavenly Father, thy will be done!"

"P. S. of Mr. Blumhardt.

You will do a great favor, my dear brother, to this venerable old man, if you will engage one or the other of the pupils, whom he has named, to write him a few lines. You may address them to me."

MISSION AT BOMBAY.

SINCE the commerce between this country and Bombay has almost entirely ceased, communications from the missionaries there have been less frequent than formerly; and their letters have been long on their way, by circuitous means of conveyance. Hence it has happened, that intelligence from this mission, within the year past, has been less particular, and longer delayed, than from most of the other missions of the Board.

We call the attention of our readers to some interesting facts, barely mentioned by Mr. Hall, in the following letter.

A new printing establishment is established, it would seem, at Surat, under the direction of missionaries sent out by the London Missionary Society. This is done by permission of the civil authorities of that great commercial city;—a city, which is estimated to contain half a million of souls. The greatest part of the inhabitants are Hindoos, who speak the Guzerattee language. The Mahomedans have the greatest influence; but all religions are tolerated. This is the first printing establishment, put in operation by missionaries in India, at any out-station. The American churches should rejoice, that the mission at Bombay has been able to aid, in any measure, this promising enterprise.

By the oral preaching of the Gospel, and the incessant labors of the press, Asia and the world will finally be converted. How joyfully, then, should we hail the entrance of every new missionary to the field of labor, and the establishment of every new printing press devoted to the publication of the Scriptures, and the general diffusion of religious truth.

Letter from the Rev. Gordon Hall to the Corresponding Secretary.

Bombay, Oct. 28, 1819.

Rev. and Dear Sir,

THIS letter is to go by the ship, which conveys Sir Evan Nepean to England.

I called on his excellency yesterday, paid him my respects, and thanked him for all his indulgence and favor towards our mission. He was very friendly, and loaded me and our mission with his good wishes. I could certainly, with much cordiality, tender him my good wishes, and I have no reason to doubt the sincerity of his. His successor is Mr. Elphinstone, who has conducted the late Mahratta war with so much success. Several other changes have recently taken place, which materially affect the European community of the island.

But an event much greater than these I communicate, when I tell you, that the missionaries at Surat have obtained permission to form a printing establishment there, which will be the first instance of a printing press established at an out-station, (i. e. at a remove from a presidency,) in India. Mr. Skinner and family are now with us. His object is to acquire so much knowledge of the printing business, as shall enable him to commence and superintend the printing at Surat.

Our mission proceeds as usual. Four or five weeks ago we baptized a professed, and, we trust, a sincere convert from the Mahomedan faith. He continues to appear well, remains with us, and is at present our Hindoostanee teacher. We hope and pray that God may enable him to adorn the profession he has made, and be very useful.

The dry season is now begun, and we hope to do more than we have done, by way of itinerating on the continent. Mr. Bardwell is now absent, partly for that purpose; and Mr. Graves expects to make a tour in a few days. I have also just applied for a passport; and hope that my own health, and the circumstances of my family will, in a short time, allow me to go abroad.

In a few days we shall have finished printing the Gospel of John. The next portion of Scripture we print will be several of the short epistles.

By the present opportunity you will receive communications from our brethren at Ceylon. They came inclosed to us, and we have read them. We have received nothing of a later date. Our dear brethren there are severely tried. I heartily sympathize with them, and hope that before this time there are other laborers on their way to join them.

We are now waiting with uncommon anxiety for communications and remittances from the Board. We are more

than out of money, and have received no letters for a long time. The Report of the Board for 1818 has not yet reached us, and every thing else in the line of books and communications is equally in arrears.

I have now but little expectation that more American vessels will come here, as the cotton trade seems to be at a stand.

I wrote to Mr. Evarts about two months ago, via England. In that letter I mentioned the death of brother Bardwell's little daughter, and also the death of our own dear child. We cannot, we would not forbear deeply to mourn; yet we would quietly submit.

Through divine mercy, all our number, so far as I know, are in pretty good health.

I remain, Rev. and Dear Sir,

With great affection and respect,

Your brother and fellow servant,

G. HALL.

MR. HALL'S TOUR TO PANWELL.

THAT part of the Report of the Prudential Committee, which was published in our number for November, contained a large extract from Mr. Hall's account of his short tour on the continent, opposite to Bombay. The remaining parts of the journal, which he forwarded, we now insert. Panwell is distant from Bombay, across an arm of the sea, about 12 or 15 miles. Poonah is the seat of the late Mahratta power, about 75 miles S. E. of Bombay. It is now subject to the British government in India.

Journal of a Tour of six days to Panwell and its vicinity.

Dec. 14, 1819.

HAVING previously obtained the requisite passport for Panwell and Paru, I took leave of my family, and, at the setting of the sun, the passage boat, with myself and nearly fifty other passengers, got under way for Panwell. It was a small open boat, and, as we had anticipated, we were all exposed, throughout the night, to the cold, and somewhat dangerous land winds of the season, and so crowded together, that scarcely any one had room to stretch his limbs on the deck.

Soon after I went on board I had religious conversation with a number of my fellow passengers, who were on their way to Poonah. But as the cold, moonless night soon came on, all seem-

ed disposed to wrap themselves up as warm as possible, and to secure, each for himself, as snug a place as could be found; and so lay down for the night.

In the morning, before I left the boat, I imparted Christian instruction by reading and speaking, to as many of the passengers as were situated in a part of the boat convenient for hearing. I felt encouraged and thankful, that, in the very beginning of my excursion, I had been permitted to impart some knowledge of a Savior to some of my fellow creatures who had never heard of him before.

Soon after my landing, I was unexpectedly invited to breakfast with Lieut. J. M., the commandant of the place, with whom, at his very cordial request, I was most kindly entertained during my stay.

After breakfast, I went to a large Mahommedan temple. This mosque was once a noble building, but is now much decayed. A number of people were employed in making some repairs. There were also a number of Fakeers, that is, mendicants of the Mahommedan sect; and a more indolent, arrogant, and worthless set of creatures perhaps cannot be found. Some Hindoos also were present. I introduced religious discourse, and spoke to them some time; and, finding among the Hindoos, one who could read, I gave to him a tract, which he gladly received. No one contradicted. Other persons I conversed with during the day.

[Here follow the two first paragraphs, printed in the Report and the Herald, under date of the 16th.]

In the morning I fell in with a young gentleman, who was on his way to Poonah. He could read the Mahratta language; and being disposed to take some books for distribution on the way, I gladly supplied him with a small assortment of such as I had with me.

17th. Went out at sun-rise to distant parts of the town, and addressed about a hundred people in three different places. Gave away but seven books among them all. After breakfast I gave six books to such of Mr. M.'s people as could read.

I then set out for two villages, one of which is situated about three miles east of Panwell. On my way thither, I sat down in a shade, and endeavored to impart some religious instruction to several persons, Hindoos and Mahommedans.

[Here follows the paragraph, printed in the Report, which begins with the words "I reached the further village," &c. and which should have had the date of the 17th.]

I was then invited by a shopkeeper to go to his shop, in the centre of the village, [Tukkeer,] situated on the main road, where he thought a greater number of people would be likely to collect. I did so, and again read and discoursed to about the same number of people as before, and gave away a few books. While I was communicating to the people around me, many others were passing, who stopped awhile, and heard more or less of my discourse.

In the midst of my speaking, a woman ran furiously by, crying out in a very boisterous manner. Some one had stolen from her three rupees; therefore she was hastening in that noisy manner to her god. Her god was but a short distance from the spot where I was seated, and was no more than a shapeless stone, covered with some red paint, and placed under a small tree by the way side. As soon as she approached her deity, she vociferated her vow to it, which was in this style, "My god, my god, if thou wilt cause my stolen rupees to be brought back and deposited in my house, I will make thee an offering of a cocoa-nut or a sugar-cane."

I was told, that there was one school in the village; but that only a very few boys attended. The teacher was absent. One of the people solicited books for him, which, of course, I very readily gave.

After spending about three hours in this village, I directed my course homeward. As I walked on, I discovered at a distance, on the right of my way, a company of people, sitting under the shade of some large trees, near a great pool. I walked towards their charming retreat, and found the company to consist of about 60 Hindoo doctors. These are the quacks of India. They travel about the country, accompanying their prescriptions with many incantations, and are as successful in imposing on the credulity of the ignorant, as the most accomplished quacks of the western hemisphere.

These doctors were retired from their professional labors, and engaged in the more humble, though much more useful, work of braiding a kind of matting formed from the leaves of the date tree, and much used in this country for packages, and a variety of other pur-

poses. They were seated nearly in a circle; and, with their approbation, I stood in the midst and addressed them, for a considerable time, on the principal truths of the Christian religion. Some of them expressed the highest approbation of what I had advanced; others said nothing. I saw nothing, which in the least seemed to say to me, that I had made an unwelcome intrusion; but, on the contrary, at parting I received many expressions of approbation and respect.

I next came to the other village nearer my lodgings. There may be 50 or 60 small houses in this village. Seeing a number of people sitting in front of a little hut, I came up to them, and asked, if I might take a seat among them. They most cheerfully brought forward their best accommodations. I immediately commenced religious conversation, and showed them some of my books. Some immediately began to read them. One of the persons present said he had a book, and ran to fetch it. And what should it be, but a few detached pages of an old pamphlet, on the subject of the late war between England and America.

The people requested me to read to them some of the books, which I had brought. I proposed that we should repair to the shade of some large trees near us, and that the other villagers should be invited to come and hear me. They most readily acquiesced; and, in five minutes, I was seated with about 100 people around me sitting on the ground. I read and spoke to them until I was greatly exhausted, and concluded my labors with them, as I supposed. I then gave books to such as could read. One man began to read the Tract called "*The Heavenly Way*." The people listened with great attention, seemed highly gratified, and not at all inclined to disperse. I asked, if they wished to have me read and speak more to them. They replied in the affirmative. I could not refuse, though I had before spoken till I was hoarse. I therefore took the tract and read the greater part of it, adding much by way of explanation, and of application to themselves. I never before addressed an assembly of heathens, who showed so many gratifying and encouraging appearances; and I could not but indulge the cheering hope, that, through God's blessing on his own Word, some of them might be everlastingly benefited. During the day I also had oppor-

tunities, for Christian conversation with various individuals, to whom I gave tracts.

18. *Saturday*. Soon after sun-rise I went out among the people. The first stop I made was at the house of a respectable Jew, standing in an advantageous situation upon a main road. I commenced conversation with several Jews, who were in the front of the house. People, who were passing that way, began to stop and listen; and soon a very considerable number were assembled. I imparted to them the word of life, and distributed some books. The Jew shewed me the Hebrew liturgy, but he had not the Old Testament Scriptures in Hebrew; nor is it in the least probable, that they would have been of any use to him had he possessed them; for, like almost all the other Jews, whom I have seen in this country, he seemed entirely ignorant of the Hebrew language. He told me, that there were Jewish families in the place. The Jews here, as in other parts of the continent where I have been, are the sole manufacturers of the oil. It has been farmed out to them by the government from time immemorial. Great numbers of Jews are found among the *sepoys*, both civil and military. Many of them are masons, others are carpenters, and a very few are merchants. The Jew, at whose house I stopped, told me, that they had no synagogue, nor any place of any description for the performance of divine service; nor did it appear that they have any form of social worship existing among them. Their synagogue, he said, was in Bombay. I discoursed a considerable time in this place, as well as I was able, to both Jews and Gentiles.

I next walked a little out of the town to a large and sacred Mahomedan edifice. It was a lofty building, as large as a common parish church; and once was rather superb, but now much neglected, and decayed. This spacious building, which I supposed to be a Mosque, I found to be a *Peer*, that is, a sacred edifice, inclosing the tomb of their departed saints. These consecrated sepulchres, which are numerous throughout the country, are to the Mahomedans what the tombs of canonized saints are to the Roman Catholics. Every *Peer*, that is, every distinguished saint, has his anniversary festival, where more or fewer of the disciples of that great impostor assemble and worship. Here dead saints are address-

ed by great numbers of the Mahommedans, both as objects of worship, and as intercessors with God for the living. Indeed, the Mahommedans pay very great reverence, perhaps I may say worship, to all the tombs of their departed friends. Thursday, a day on which some special acts of devotion are enjoined upon them, is the time when great numbers of them repair to their burying-grounds, and throw flowers and repeat prayers over the graves. They pray for the dead, and to the dead. So generally is this the case, that when the Mussulmauns, (as they are ever disposed to do,) reproach the Hindoos for worshipping senseless idols, the Hindoos retort the reproach by asking the Mussulmaun, why he worships the mouldering corpses of men.

At the great *feer* above mentioned, I found 10 or 12 persons. I sat down, read and discoursed to them for a considerable time, and distributed ten books among them. They could not read the books themselves; but begged me to give them, for they had friends who could read, and they would surely hear them read. These were mostly foreigners, some of them were from Aurungabad and Hydrabad.* They had come down to Panwell, as great numbers do from various parts of the interior, with caravans consisting partly of camels, but principally of bullocks; and which bring down also a variety of produce to market, and in return carry back European articles, &c. for the supply of Europeans at the interior stations. This large and constant ingress and egress of natives from many distant places, renders Panwell a place favorable for a wide dispersion of religion. I could not fail to regret particularly, that I had no books in the Hindostanee and Persian character, which are the only books legible by a very numerous class of Mussulmauns.

Leaving the *feer*, I walked to an open place, near a large Hindoo temple, where ten boys were at play. I sat down, and asked the boys to sit down by me, and I would talk to them. They left their play in a moment, and were seated around me; and, contrary to what I had anticipated, seemed not in the least intimidated at the appearance or speech of a white stranger. I read to them a part of the catechism, and told them what they must do to be hap-

py now and forever. They were very attentive, and seemed to understand what I said. Though these boys were mostly large, yet only one of them had attended school, and he could read but very imperfectly. I gave him two small tracts, that his master might teach him to read better.

I next directed my course through the principal street towards my lodgings, and came to a place, where some copper-smiths were smelting copper by the way-side. I stopped while the liquid metal was pouring into the receivers from the glowing furnace, in the hope that I might find a favorable opportunity of addressing some eternal truths to more of my fellow creatures. Nor was my hope disappointed. A number of persons, who were passing, stopped to see the glowing metal, or to gaze at me or to hear what a white stranger, in the character of a religious teacher, could have to say; for by this time a great number of people in the town had heard me speak in different places, or had seen or heard of the books, that I had distributed. While the glowing furnace was before our eyes, I took occasion from it to describe to the people that lake of hell, which burns and will forever burn with fire and brimstone, and which the justice of God has prepared for the eternal abode and punishment of wicked men and devils. I told them, as plainly and as solemnly as I could, how all men *deserved* to be punished forever in that awful lake of fire for their sins; and how God, in infinite mercy, had provided a way, in which all, who will truly repent and believe, may escape that eternity of woe, and obtain pardon and everlasting felicity in heaven. Thirty or forty persons were present, and seemed to hear with attention and with some degree of sensibility. I distributed a few books among them, and, leaving them, returned to my lodgings, about three o'clock.

After a little refreshment, I made another tour among the people, and read and spoke, in two places, to 30 or 40 persons in each place, and to several other persons in a third place; thus concluding my labors for the day.

19. *Sabbath*. I went out before breakfast, and met with a company of blacksmiths. One of them was a reader, and a man of some superiority. I had before given him a tract. He invited me to his house; and at his request I sat down and began to read and to speak to a number of people, who were immedi-

* Aurungabad is 150 miles nearly east from Bombay; Hydrabad is 300 S. E.

ately assembled. I spoke at considerable length, and the number of my hearers was soon increased to about 30 persons. I taught them the way to heaven through a crucified Savior, as faithfully as I could; and exhorted them to turn from their vain idols to God their Maker. These instructions were prolonged till it was time to return to breakfast; and, as I humbly trust, I was enabled to bless God from my heart for permitting me to commence my labors among the heathen, on this holy day, under such encouraging circumstances.

After breakfast I commenced another tour, and having walked a short distance, came to some herdsmen upon one border of the town. As I began to address them, one after another fell in, till my audience was increased to about 30 persons. Not one among them could read, and I therefore distributed no books.

I next proceeded to another border of the town where I addressed about the same number of persons; found some who could read, and gave them books.

[Here follow the other extracts, which were published, beginning with the words, "A little detached," &c. These extracts should have been placed under date of Sabbath the 19th.]

After taking some refreshment, I went on board the boat at 10 o'clock, P. M. The tide was out, and the boat was aground. I soon fell asleep, and awoke in the morning in sight of Bombay, where I landed at 7 o'clock, and soon joined my family, and had the happiness to find, that the same God, who had so kindly preserved me, had been equally gracious in preserving and blessing them, during our separation.

MISSION IN CEYLON.

Extracts from Mr. Poor's Journal at Tillipally.

June 24, 1819. For some time past I have been afflicted with a cold and cough, which I hoped would be removed without any serious consequences; but of late some unfavorable symptoms have appeared. I have several times thrown up small quantities of blood from the lungs. This day I went to Batticotta, to consult brother Richards on the subject. He advises, that I abstain from all labor, and use all the means in our power to remove my cough.

26. Since my return from Batticotta

I have been more unwell; have kept my room most of the time. Have been obliged to call Nicholas from Mallagum, and leave that station destitute, that the morning and evening prayers in the church, and other affairs of the station may not be wholly neglected.

Mond 28. Brother Richards, hearing that I was more unwell, came here on Saturday evening. Yesterday morning, he bled me. He advises that I leave this place for a short time, that I may be entirely free from the care of the mission, and enjoy a change of air. Brother Knight (of the Church Missionary Society) came here this morning. As he can leave his station at Nellore, two miles from Jaffnapatam, without any material interruption to his labor, (his main business at present being the acquisition of the language,) he very kindly offers to come here for a time, and to give us the use of his house at Nellore. By this kind offer, I have the prospect of using proper means for regaining my health, and the satisfaction of knowing, that the affairs of this station will not materially suffer.

30.h. Left Tillipally for Nellore, with Mrs. Poor and our two children. This event occasions my taking a solemn review of the past

I have been permitted, in circumstances of much mercy, to commence my work among the heathen. During two years and nine months I have continued in it with encouraging prospects. A brother has been removed from my side to enter into his rest, and I have mourned that I was left to labor alone; but from sickness I have been hitherto preserved. "Shall I receive good at the hand of the Lord, and shall I not receive evil also?" My mind is occasionally depressed, in view of what may befall our mission, as but one of our number remains, who is able to labor. I can, however, habitually, cheerfully, resign our concerns into the hands of Him, who is infinitely wise to direct

Nellore, Monday, July 5. Yesterday attended meeting at the Wesleyan chapel in Jaffnapatam, and also at the church in the Fort. In the evening, united with our Wesleyan brethren in the ordinance of the Lord's supper. This is the first time I have had opportunity of attending public worship in English, on the Sabbath, since my residence at Tillipally. It tended greatly to revive feelings, which I formerly experienced, when I went with the multitude, with the voice of joy and praise,

to keep holy day. Spent this day at the Wesleyan Mission House, in company with the other missionaries in the district, who have united to keep the Monthly Concert of Prayer. My health prevented my attending the evening service; but it was a pleasant season to me. I think my cough is worse.

8th. Since we have been at this place, we have experienced many acts of kindness from our Wesleyan brethren, Messrs. Squance and Osborne, and from Mr. Mooyart. As exercise is necessary for me, they have often sent their horse and chaise for my use, and by other acts of kindness have contributed to our comfort. I find, however, that my health is not essentially benefited by being here. My solicitude for the welfare of my station at Tillipally makes me desirous of getting back to it.

9th. Returned to Tillipally, with my family. Our numerous family of boys and girls seemed glad to see us. They often inquire, whether, if I do not recover, any other missionary will come to live here. Our prospects at present are dark. My own health is declining. Mrs. Poor has more care and labor, than she is able to bear; we have no help, and receive no intelligence from America. Our boys appear much concerned, lest they should be left alone, and many of the heathen around us are watching, as if they thought the time, for the Word to fail from among them, was near, and seem to rejoice in the prospect. Our confidence is in the Mighty God of Jacob. He will arise and have mercy on Zion, in the best time; and though he weaken our strength in the way, we will rejoice in the promise, that His word shall not return void.

14th. Mr. Gogerly, (of the Wesleyan Missionary Society) and his wife, who have spent several days with us, left us. He preached by an interpreter last Sabbath to our usual congregation.

Sab. 17. Finding the stricture at my chest, and my cough increased, I went to Batticotta to-day, that I might be bled again. Brother Richards's health has been worse of late, so that he cannot come here. We need a medical brother for our personal comfort in this season of affliction; and we greatly need brethren to help in the mission.

Mond. 26th. Yesterday Nicholas read a sermon, and attended the services at the church as usual. About 170 persons were present, mostly boys. It is a great satisfaction to me that the Word

may still be dispensed here, though in an imperfect manner; and also, that the people are brought to hear it. My health remains about the same. I cannot labor at all.

Aug. 2. Monday. Mr. Knight spent several days of last week here, and yesterday he preached by an interpreter to our usual congregation in the church, and also in the afternoon at my school at Kangasantung. To-day he accompanied us to Batticotta, to observe the monthly prayer meeting. Two missionaries of the Wesleyan Society, who have lately arrived, and the two from Jaffnapatam were present; also the Rev. Mr. Ward, of the Church Missionary Society, who is now here on a visit from Calpenteen. It was a pleasant and profitable season to us. It is cause of special thanksgiving to God, that the missionaries in this district, from different Societies, are so closely united to each other in bonds of Christian friendship. *Behold, how pleasant it is for brethren to dwell together in unity.* For some days past my health has appeared better.

9. Since my return from Batticotta on Wednesday last, I have been considerably more unwell. I am evidently weaker than at any time before. One week ago, I thought I should soon resume my labor; but the Lord raiseth up and putteth down. I desire to say, "His will be done."

Yesterday I was unable to sit in the Church during service. Nicholas read a sermon. As I ride out on horseback, I can often see the state of the more distant schools. I feel that there is room for encouragement in establishing schools. The good seed of the word of life is by this means sown among the people. Our friends in America can hardly imagine with what earnest desires I long to see laborers come to this field, that what I have been permitted to do may not entirely fail for want of some to gather what has been sown.

[We must defer the remainder of this journal to a future number. It gives us great pleasure to state, that Mr. Poor's health was subsequently so far restored, that he was able to resume his customary labors.]

PALESTINE MISSION.

Letter from Messrs. Fisk and Parsons to the Corresponding Secretary.

Scio, June 7, 1820.

Rev. and Dear Sir,

A LETTER from Mr. Vanlennep has just informed us, that the brig Minerva

of N. York is now at Smyrna, and will sail soon for the U. States. We had cherished some hope, that the next arrivals from America would bring us letters. We are disappointed in this, but are glad of another opportunity to write. Our last communications were forwarded in March by the brig Messenger.

We remained in Smyrna till the first of May, and then took passage for this island. We came in company with several Greek merchants, whose friendly attentions were very serviceable to us on our arrival here. Mr. Bambas, (as the Greeks pronounce it *Vamvas*,) who is the principal instructor in the Greek Academy, or, as it is sometimes called, the College, and to whom we had letters from Mr. Jowett and Mr. Williamson, gave us a very affectionate welcome, and offered immediately to devote his own time to our instruction. He is undoubtedly the most learned man on the island. We have access to his public lectures in the forenoon, and spend from one to two hours in his study in the afternoon.

The acquisition of Modern Greek is now our principal object; and for this our situation is very favorable. We are obliged to converse in Italian or Greek; as we know only two persons on the island, who speak English, and them we seldom see. Besides pursuing the study of the languages, we converse occasionally, in our stammering way, with individuals on the subject of religion; and we do a little by distributing the Scriptures and tracts. By these methods perhaps a little seed may be sown, which hereafter may grow, and bring forth fruit. The Greeks receive Bibles and tracts very readily. How much they will read them, and what effects they will produce, the event must show. We shall take some pains, during the summer, to collect information relative to this island, and particularly the religious opinions, practices, and condition of the Greeks. You may expect the result of our inquiries at some future time.

We have not been idle, though we seem to have done nothing. We hope not to be idle; though we hardly dare cherish the expectation of effecting much, for a long time. Thus far goodness and mercy have followed us. We cannot, without very peculiar emotions, contemplate the dispensations of Providence, which have brought us to this time and this part of the world. Why have these things taken place? Why

have these plans been laid, and these hopes excited? Why have the feelings, the charities, and the prayers of the churches been thus drawn to this land? The Head of the church will, in his own time, develope his plans; will teach us what these things mean, and how they are to turn to his glory. May we have grace to discharge our duty faithfully, and to submit to all the divine dealings towards us, and towards our mission. We desire, too, that the friends of this mission may be prepared, so that, if their faith and patience should be put to a severe test, the trial may be like that of gold, which endureth, though it be often purified in the fire.

Since writing the above, we have received from a friend in Smyrna a parcel of American newspapers. There are no religious papers among them; yet we shall take much pleasure in the perusal of them. This pleasure is, however, often embittered by accounts of mortality and calamity. A great part of Savannah is in ruins. When the judgments of God are felt, may the people learn righteousness.

We hope before long to hear, that missionaries are coming out to Smyrna. This appears every week more and more important; and the probability that a mission would be successful and extensively useful seems greater and greater.

We purpose to continue here through the heat of summer, and then return to Smyrna. Except a degree of debility, produced by the heat, we enjoy comfortable health; and at present, no sickness rages on the island, or, so far as we know, any where in this region.

With affectionate regards to your family and our Christian friends in Salem, we are,

Rev. Sir,

Yours, &c.

LEVI PARSONS,

PLINY FISK.

THE great calamity, which befel Savannah, referred to in the preceding letter, must have been particularly affecting to Mr. Fisk, as he had spent part of the winter of 1818—19 there, had been welcomed with great cordiality to that city, and had received from the friends of missions a singular proof of their confidence and attachment, in the provision which they made for his permanent support as a missionary of the Board.

MISSION AMONG THE CHEROKEES.

Extracts from the Journal kept at Brainerd.

(Continued from our number for July last.)

July 20. 1820. Messrs. Thomas Stewart and David Humphries called on us, being on their return from a circuitous missionary tour, under the direction of the Domestic and Foreign Missionary Society of the Synod of South Carolina and Georgia. The object of their mission was, to find a suitable place to commence an establishment in some of the tribes east of the Mississippi, on the plan of the mission here. They first visited the Creek nation,—found many individuals disposed to receive such a mission; but in the national council it was rejected. From the Creeks they passed through the Choctaw nation, visited Elliot, and went forward to the Chickasaws. Here they found a very favorable reception, fixed on a site for their missionary establishment, and expect it will be commenced next autumn or winter.

24. Our visiting brethren, having spent the Sabbath with us, and preached to our little congregation, left us this morning, with the expectation of returning with a number of assistants, after a few months, on their way to the proposed place of their establishment. This, however, depends on the decision of the Synod.

25. Brother Milo Hoyt, finding that he could not purchase provisions at Chatooga for the support of the family, and that the school continued small, returned for instructions. Considering the great expense of purchasing and transporting provisions from this place to Chatooga at this time, the need of brother Milo's labor here, and that we had reason to expect a permanent teacher for that school soon; therefore, concluded, that he go to Chatooga, and inform the people, that there will be a vacation in that school, till they finish the house at the new place.

The father of the boy called — made us a short visit. He appears very thoughtful on religious subjects,—warmly attached to Christians, and anxious for further instruction. He expressed a strong desire to live near us, but said the support of his family required, that he should live and labor where he now is.

27. The Rev. Mr. Simmons, of the Methodist connexion, and a Mr. Carr,

formerly one of Mr. Blackburn's teachers, called on us, visited the schools, expressed their approbation, and left each a donation. Agreeably to instructions from the Treasurer, a child has been named *Samuel Newell*, provided for by the Juvenile Mite Society and the Female Mite Society of Augusta, Me.*

[Many of our readers are familiar with the interesting story of the little female captive, first mentioned by the Rev. Mr. Cornelius in the account of his tour through the wilderness, more than three years ago. This little child was ransomed by Mrs. Carter of Natchez, now Mrs. Williams of Brimfield, Mass. and was placed in the mission family at Brainerd, where she was adopted and baptized. The name of Lydia Carter was given her, in honor of her liberal benefactress. A brother of this child, younger than herself, was subsequently discovered to be a prisoner in the Cherokee nation; and was delivered from a man who claimed him, by the interference of the agent of Government, and by the humane and disinterested exertions of Mr. John Ross. This child was also adopted into the mission family, baptized, and named John Osage Ross. We have strong hopes, that these children, now removed from the Brainerd mission family, as stated below, will be restored to the nurture of that mission; or, if this cannot be done, that they will be placed in the family of the Arkansaw mission, or that of the Osage mission at Union.]

Aug. 22. Received a letter from Col. Meigs, requesting the Osage captives. He writes as follows:

"Gov. Miller of the Territory of Arkansaw, having been authorized by Government to adjust a difference between the Arkansaw Cherokees and the Osage nation, to prevent a destructive war apparently on the very point of commencing, met the chiefs of both these tribes in a conference; and, having heard the parties, brought them to promise to suspend the stroke of the war-hatchet, on the following terms: viz. The Arkansaw Cherokees to collect and return to the Osages all the prisoners, who were taken in a late war between the parties:—And the Osages, on their part, to give up certain men of their nation, who had murdered three Cherokees since a peace had been made. These stipulations were solemnly made in the presence of Gov. Miller, acting arbiter in behalf of

* Other societies and individuals must not conclude, that the children, for whom they have made provision, are not selected, because no express mention is made of such selection in the journal. There were reasons for mentioning the child here noticed, which do not apply to all cases.

the Government, who feel it to be their duty to compel the parties to act with mutual good faith. The Governor therefore, in his capacity as Governor, and *ex officio* Superintendent of all Indian affairs in that section of our country, demands the delivery of the prisoners on one side, and of the murderers on the other.

"In Governor Miller's letter to me, requiring these young prisoners, he has promised, that his influence shall be used to have the Osage children under your charge returned again to your care.

"I am sensible it must be painful to you to part with them; but it seems the only measure to be adopted to prevent the shedding of much blood.

"Mr. John Rogers, a kind and humane man, will take the best possible care of them. I request that the children may be comfortably furnished with every thing necessary and proper for their journey, and I will pay your bills for the same.

"I have stated to the Secretary of War all the expenses that have been incurred hitherto on account of these children, and that all that expense, or other expenses that may be properly incurred on their account, ought to be deducted from the annuity of the Arkansas Cherokees.

"I request you to deliver the two little prisoners to Mr. Rogers. I am confident that he will be governed by your advice, and will, in every respect, act towards them kindly and tenderly."

This message was inexpressibly distressing to all the mission family; especially to those, who had adopted these children as their own. We had some days since been informed, that the children were demanded, and had reason to expect they must be given up; but still were not without hope, that by some means they might yet be retained, till they should be prepared to carry the knowledge of the Savior to their people. All hope is now taken away. They must be given up: not to the arms of death, but to a call from the wilderness to be taken back probably to a savage life. We can only commend them to the care of that gracious Redeemer, to whom they have been devoted in baptism, and who is still able to preserve and bring them, where they can receive that instruction, which we would gladly have given, and by means of which they may still be prepared for usefulness in life, peace in death, and happiness beyond the grave.—

John Osage Ross, being younger, and not having been so long with us, was not much affected. But Lydia Carter had become strongly attached to us all, especially to brother and sister Chamberlain, whom she called father and mother. She knew no other parents; consequently the thought of a separation was peculiarly trying to her, as well as to us.

When she heard that Mr. Rogers had come for her, (which was early in the morning,) she, in company with another little girl, escaped to the woods. All the persons about the house, including the children of the school, went in pursuit of them, but without success. A little after noon one of our neighbors came, and informed us, that he had seen them about three miles from this place, on their way to the little girl's father. Milo Hoyt was immediately sent to fetch Lydia. When he came to the house of the little girl's father, he learned that Lydia had been there, but fearing some one would know where she was, and come for her, she could not rest contented until she went two miles further, making in all *nine miles*, which she travelled through the woods to avoid being taken. When she first saw Milo, she appeared somewhat frightened, and began to cry; but he soon consoled her, by telling her some pleasing things about the man, who had come for her, and what she would see on the way. On returning, she appeared cheerful; and learning that we thought it best for her to go, she said she was willing. This relieved our feelings very much; as we could never before make her consent to go away on any terms; and we now feared she would have been forced from us. She remained very cheerful, and sung in our family worship with her usual animation.

23. The morning was spent in preparing our dear children for their departure. Lydia having a trunk and some other articles, which had been presented to her at different times, which she could not take with her, desired her mother to keep them for her little sister Catharine,* if she should not return;—adding, "Here is a little handkerchief too small for me; I wish you to give this to Catharine, whether I come back or not." She remained composed till just before they started; and then appeared in deep thought. She looked around on those she loved, for the last

* Mr. Chamberlain's infant daughter.

time, and then dropped her head, and the tears flowed profusely. She walked out to the horse without being bidden; and, notwithstanding her evident grief, she was not heard to sob aloud except when taking leave of her little sister Catharine. Her whole appearance, through this trying scene, was like that of a person of mature age in like circumstances. It is the Lord, let him do what seemeth him good.

Little John,—having been told from the beginning, that if he would go willingly without crying, he should have the little horse on which he was to ride, and the saddle and bridle for his own,—went off smiling, and was apparently much pleased with his newly acquired property. We have strong hopes, that these dear children will be taken into the mission family at Union.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS,
From Nov. 21 to Dec. 20, 1820.

The publication of the *totals*, according to the practice which has been followed for the last two years, is found to require more labor than can be spared from the necessary duties of the Treasurer's office. It would also take up too much room, on the present plan of printing the Herald in double columns.

The space occupied by the monthly list of donations has given rise to some objections and complaints. Many subscribers do not see the necessity of publishing donations at all. For ourselves, we have never doubted, that an accurate publication of all donations in money, is of very great importance to the Board. Donations of other articles should also be published, unless the value be inconsiderable, or the donor desirous that they should not be published. But *all donations in money*, should appear in the monthly list, that the Herald may be a voucher to the donors, and to the public generally, that all monies received as donations are carried to the credit of the Board. As the list for publication is always copied from the Treasurer's books, it follows, that every donation, which appears in that list, must have been previously entered; and as the amount of the donations, published every month, is given at the close of the list, and the aggregate of the twelve publications, at the close of the year, the Herald must be considered as an ample

voucher for all donations in money, which come to the Treasurer's hands.

In order, however, to obviate complaints as far as possible, we must abridge the names of societies, and often omit circumstances, and the names of persons by whom remittances were made. All that donors will desire, after reflecting on the subject, is, that they find the names of towns, from which donations have been received, arranged in alphabetical order, a brief description of each donor, and the sums accurately stated. Whoever looks for donations, in the monthly list, will please to take notice of the dates, at the beginning. Many persons communicate their donations, through the hands of regular agents of the Board; and, as these agents make up their accounts after considerable intervals, there must of course be a delay in the publication of donations thus communicated.

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| Abington, Ms. 3d par. for Brain. S. P. | \$2 66 |
| Acworth, N. H. Cont. on Thanksgiv. | 20 00 |
| Alfred, N. Y. Fem. Char. Soc. | 13 00 |
| Andover, Ms. Mrs. Putnam, | 1 00 |
| Alstead, N. H. 2d par. for Bible by E. L. | 9 80 |
| Arkport, N. Y. Several ladies, | 5 00 |
| Attleboro', Ms. J. R. \$5, I. D. \$3, J. T. \$1, F. Ben. So. | \$20, 29 00 |
| Bernardston, Ms. F. Ben. So. by L. G. | 8 00 |
| Bethlehem, N. Y. Hea. Sch. So. | 12 00 |
| Boston. Mon. Con. for Pal. Miss. | 39 28 |
| Ch. box in J. G.'s store, | 2 62 |
| Boylston, Ms. W. par. B. F. K. | 2 40 |
| Branford, Con. F. Char. So. | 8 00 |
| Brattleboro', Vt. A mother's thank-off. | 1 00 |
| Byfield, Ms. Pupils in a school, | 1 50 |
| Sem. of Y. L. for JOSEPH EMERSON, | 12 00 |
| Carlisle, Ms. Hea. Sch. So. | 20 52 |
| Columbia, Pen. Fem. Mis. So. | 40 00 |
| Fem. Juv. Mite So. | 5 00 |
| Avails of work, | 2 00 |
| Sab. Sch. in the Pres. chh. | 2 00 |
| Coventry, Con. N. par. Sac. cont. | 7 12 |
| Mr. C. avails of a patch of potatoes, | 1 58 |
| Mr. P. avails of ditto, | 1 00 |
| Mrs. L. | 1 00 |
| Croydon, N. H. Gent. Asso. | 13 00 |
| Dorchester, Ms. Coll. at mon. con. in Rev. Mr. Codman's par. for 7 months, | 30 10 |
| Guilford, Con. Hea. Sch. So. | 60 00 |
| Hanover, N. H. From a child 4 years old, since deceased, | 2 00 |
| Hanover, Pen. Asso. by J. S. | 13 75 |
| Monthly Concert, | 6 25 |
| Hatfield, Ms. Subscribers, by J. W. | 10 00 |
| Hebron, N. Y. E. par. F. Ch. So. by B. S. | 8 12 |
| Holden, Ms. mon. con. | 7 09 |
| Hopkinton, Ms. Chil. Sab. Sch. | 5 66 |
| Hudson, O. A. K. for G. HOOKER, | 6 00 |
| Johnstown, N. Y. mon. con. by S. G. | 24 00 |
| Mor. & Ben. Soc. by E. Y. | 10 00 |
| Keene, N. H. mon. con. by Z. S. B. | 5 75 |
| Lewisburg, Pa. F. Miss. Soc. | 23 00 |
| Ludlow, Ver. mon. con. by P. R. | 1 25 |
| Madison Co. N. Y. F. Mis. So. by S. W. | 2 95 |
| Maine, town unknown, a lady by K. B. | 2 00 |

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|---|--------|
| <i>Manchester</i> , Vt. F. Mite Soc. by L. S. | 13 00 |
| <i>Marlboro'</i> , Ms. E. par. friend, by S. F. B. | 10 00 |
| <i>Marshfield & Plainfield</i> , Vt. mon. con. | 1 47 |
| <i>Medford</i> , Ms. From the Rev. Dr. Os- good, for the translation and distribu- tion of the Scriptures among the hea- then, | 100 00 |
| <i>Middlebury</i> , Vt. New Year's Gift, | 12 00 |
| <i>Montpelier</i> , Vt. Misses Mite Soc. | 4 62 |
| Mon. con. | 3 34 |
| <i>New-Haven</i> , Ct. A lady, | 5 00 |
| Fem. Char. Soc. by W. A. D. | 10 00 |
| <i>New-York</i> . Ed. of the Chr. Her. | 1 00 |
| <i>Northampton</i> , Ms. Chil. at school, | 1 00 |
| <i>Northwood</i> , N. H. Mon. con. | 14 50 |
| <i>Paris</i> , N. Y. Fem. Cent So. by L. F. D. | 1 25 |
| Solomon Stockwell, do. | 1 00 |
| <i>Pelham</i> , Ms. Mon. con. by W. B. | 9 30 |
| <i>Plainfield</i> , Vt. See <i>Marshfield</i> . | |
| <i>Plympton</i> , Ms. Hea. Fr. So. by Mrs. D. | 20 00 |
| <i>Pownal</i> , Vt. T. W. Mrs. W. & Miss W. | 3 00 |
| <i>Princeton</i> , N. J. Soc. for ed. h. ch. for ARCH. ALEXANDER & SAM'L MILLER, | 12 00 |
| <i>Providence</i> , R. I. T. P. by J. W. | 3 00 |
| <i>Savannah</i> , Geo. Mis. So. by L. Mason, Sec. for salary of the Rev. Pliny Fisk, | 222 00 |
| <i>Seekonk</i> , Ms. R. K. by J. W. | 2 00 |
| <i>Shoreham</i> , Ver. A friend, by W. G. H. | 5 00 |
| <i>Southbridge</i> , Ms. F. Char. So. by the Rev. John Park, | 9 00 |
| Monthly con. by do. | 5 00 |
| <i>South Salem</i> , N. Y. T. M. \$5, a friend of missions \$5, | 10 00 |
| <i>Templeton</i> , Ms. F. Cent Soc. | 14 60 |
| <i>Waitsfield</i> , Vt. F. Ind. Sch. So. | 16 57 |
| <i>Weathersfield</i> , Vt. Fem. Char. Soc. | 8 15 |
| Y. Men's So. by J. F. | 7 50 |
| <i>Westboro'</i> , Ms. F. Rel. So. by A. B. | 7 00 |
| S. Society, by do. | 9 00 |
| <i>Windsor</i> , Ver. F. Cent So. by N. M. | 20 98 |
| A friend of missions, | 12 |
| <i>Wrentham</i> , Ms. Ladies' Reading So. | 85 00 |

The residence of the following donors is un-
known.

| | |
|---|-------|
| Nov. 21. A friend, by O. B. | 5 00 |
| Dec. 7. A friend to the Miss. Soc. | 10 00 |
| 12. Dropped into the box, at Mr. Armstrong's, | 5 00 |
| 14. Box kept by fem friend, \$1 75; thank-offering by do. 1 25; | 5 00 |
| <i>Amount of donations from Nov. 21 to Dec. 20, \$1,148 60.</i> | |

DONATIONS IN BOXES OF CLOTHING, &c. TO INDIAN MISSIONS.

| | |
|---|--|
| <i>Alstead</i> , N. H. (E. par.) A box of clothing for the Choctaw mission, forwarded by Mrs. Eunice Lankton. | |
| <i>Andover</i> , Ms. (S. par.) A box of clothing from the Western Mission Soc. for the Mission at Elliot, val. \$17 43. | |
| <i>Ashburnham</i> , Ms. Fem. Cent Soc. a box of clothing for the mission at Brainerd. | |
| <i>Croydon</i> , N. H. Fem. Reading Soc. a package of clothing by Miss Hannah Haven, \$22 62. | |
| <i>East Bloomfield</i> , N. Y. A box of clothing for the mis. at Brainerd, from ladies, \$140. | |
| <i>Essex</i> , Vt. A box of clothing for the Choctaw mission, from ladies in the parish of the Rev. Mr. Morgan, val. 68 75. | |
| <i>Hebron</i> , N. Y. (E. par.) Fem. Char. Soc. | |

articles of clothing for Ind. mis. by Mrs.
Bathsheba Smith, val. \$40 62.

N. B. This Soc. last year forwarded a box
for the Cherokee mis. valued at \$43 18 by
Dea. Bassel, of Lansingburg, of which no no-
tice was communicated to the Treasurer till
now.

Lebanon, N. H. A box forwarded by Mrs.
Olive Porter, for west. mis. val. \$33 03.

Palmer, Ms. A box of clothing from ladies
for Ind. missions, by the Rev Simeon Colton.

Pelham, N. H. Char. Soc. a package for the
Choctaw mission.

St. Albans & Georgia, Vt. Articles for Ind.
mis. viz. from ladies, in St. Albans, val.
\$40 54. Georgia, from ladies, val. \$16 17 by
Dr Julius Hoyt.

Southbridge, Ms. Fem. Char Soc. A box of
clothing for Ind. mis. val. \$32, by the Rev.
Jason Park.

Williamsburg, Ms. Fem. Benev. Soc. a box
of clothing for the Choctaw mission at Elliot,
by Miss Fidelia Lord, val. \$45.

For the purpose of abridging the descrip-
tion of donors, in the preceding list, we have
been compelled generally to omit the titles of
clergymen and others, and to insert only the
initials of their names. The necessity of the
case will excuse us.

MISSIONARY NOTICE.

IN accordance with the advice of phy-
sicians, and at the request of the Pru-
dential Committee, the Rev. Dr. Wor-
cester intends, with the divine permis-
sion, to take a voyage to New Orleans,
and thence to visit the missions in the
Choctaw and Cherokee nations. It is
earnestly desired, and confidently hoped,
that his impaired health may be restor-
ed by the voyage and journey, and that
his visit to the missionary stations, and
to the neighboring parts, may essential-
ly promote the great objects of the
Board.

It may be of some importance, particu-
larly to persons desiring to be employed
in the missionary work, under the pa-
tronage and direction of the American
Board for Foreign Missions, to be known
that, in the absence of the Correspond-
ing Secretary, there will be a suspen-
sion of proceedings in regard to appli-
cants for the service, until further no-
tice shall be given on the subject. Com-
munications, however, on this and other
subjects, requiring immediate attention,
or important to be made to the Secre-
tary or to the Prudential Committee,
before his return, may be addressed to
him as usual, and directed to Salem,
Mass. as an arrangement is made for
due attention to be given them.

MISSION TO THE OSAGES.

THE communications from the various missions of the A. B. C. F. M. have so engrossed our pages, for several months past, that we could not find room for many articles, which we would very gladly have published.

We now present our reader's with an abridged account of the Osage Mission, which has greatly interested the feelings of the Christian community in this country.

THE United Foreign Missionary Society despatched two Agents, Messrs. Epaphras Chapman and Job P. Vinall, on an exploring tour May 5, 1819. They were directed to proceed to the Missouri Territory, to examine the state of the Indians, and to select suitable places for missionary stations. These agents, having been kindly received at Washington, and furnished with proper credentials by the officers of Government, proceeded to the Cherokee agency. Particular attention and respect were shown them by his Excellency the Governor of Tennessee, and also by Col. Meigs the U. S. agent for the Cherokee nation.

On the 7th of June they arrived at Brainerd, where they were received by the missionaries with great joy.* After a stay of ten days at this place, during which time they were agreeably employed in observing the operations and effects of the mission, they left it on the 17th. to pursue their journey through the wilderness. Mr. Charles R. Hicks gave them a friendly letter of introduction to the king and his warriors, at the Arkansaw.

From Brainerd they went to Fort Deposit, where, on the 23d of June, they held a talk with six or eight of the most respectable chiefs of the Cherokees. By these they were commended, in a most affectionate manner, to their friends on the Arkansaw. They reached the Arkansaw Cherokees on the 13th of July. Being both attacked by fever soon after, and a council of chiefs having assembled, their business was laid before the council by Major Lewis the U. S. agent. They next advanced up the Arkansaw to the junction of the Potteau, where was a council between the Cherokees and Osages; and they were introduced to the Osage chiefs under the most favorable circumstances. The answer of the chiefs, to the proposal and address of the Society, was dated at Fort Smith, Sept. 27, 1819; and was altogether friendly.

About the first of October, Mr. Vinall's health being impaired, he attempted to descend the rivers Arkansaw and Mississippi, and to return by way of New Orleans. No certain information having since been received of him, he is supposed, from several circumstances, to have entered into his final rest, after a sickness at the post on the Arkansaw.

Having parted with his associate, Mr. Chapman continued his tour into the Osage country, and selected a station for the seat of the mission, about 25 miles from the junction of Grand River with the Arkansaw. On the

8th of October, he set out for the Missouri, at which river he arrived in safety and returned immediately to New-York.

The Board of Managers, however, relinquished the mission to the Arkansaw Cherokees, as that station had been previously fixed on by the American Board of Commissioners for Foreign Missions, and the missionaries appointed to it were already on their way. It was therefore resolved to establish the first mission of this Society among the Osages.

Accordingly, the members to compose the mission were soon after selected. Their names were as follows.

The Rev. *William F. Vaill*, of North Guilford, Con.

The Rev. *Epaphras Chapman*, of East Haddam, Con.

Dr. *Marcus Palmer*, of Greenwich, Con.

Stephen Fuller, Farmer, of East Haddam, Con.

Abraham Redfield, Carpenter, of Orange County, New-York.

John Milton Spalding, Stonecutter, of Colchester, Con.

William C. Regua, Farmer and Teacher, of Tarry town, New-York.

Alexander Woodruff, Blacksmith, of Newark, N. Jer.

George Regua, Farmer and Mechanic, of Tarry town, N. Y.

Mrs. *Asenath Vaill*, wife of the Rev. Mr. Vaill.

Mrs. *Hannah E. M. Chapman*, wife of the Rev. Mr. Chapman.

Miss *Susan Lines*, of Reading, Con.

Miss *Eliza Cleaver*, of Litchfield, Con.

Miss *Clarissa Johnson*, of Colchester, Con.

Miss *Mary Foster*, of N. Y.

Miss *Dolly E. Hoyt*, of Danbury, Con.

Miss *Phebe Beach*, of Newburgh, N. Y.

The meetings for giving the charge, farewell address, &c to the missionaries, were held in the city of New-York, April 17, 18, and 19th. The next morning, the 20th, they commenced their journey proceeding by way of Pittsburgh down the Ohio and the Mississippi; thence up the Arkansaw. On the 21st of July Miss Hoyt died, and on the 25th Miss Lines, at some distance up the river above the Post of Arkansaw. The company arrived at Little Rock July 23. Almost every person had been attacked with fever,—several were brought apparently to the brink of the grave, and in consequence they advanced slowly. At the last dates we have seen, (Aug. 24th,) they had reached Little Rock in the Arkansaw Territory.

The mission family was every where received, during its progress, with the greatest kindness and hospitality. At New-York collections were made, in a few days, amounting to nearly \$10,000, in money and various articles for the mission. At Philadelphia similar collections amounted to about \$3,000. The friends of missions in many other places, particularly at Pittsburgh, and several considerable towns on the banks of the Ohio, manifested the most ready liberality.

The two young women, who were removed so early from their disinterested labors, possessed the most excellent character, and promised great usefulness. They were also

* See *Miss. Herald* for Aug. 1819.

remarkable for health, and vigor of constitution. It seemed good to the all-wise Disposer of events, to cut them off, at the very beginning of their work; and it becomes all friends of the cause meekly and quietly to submit.

At the last intelligence, the health of the surviving members of the mission family was becoming better; and we hope they are all at this moment in the successful prosecution of their undertaking.

SECOND MISSION TO THE OSAGES.

THE United Foreign Mission Society contemplate the establishment of a mission among the Osages of the Missouri. The principal chief of that nation of Indians visited Washington, in the course of last summer, and was very desirous that the same benefits should be conferred on his people, as were about to be conferred on the Osages of the Arkansaw. Col. M'Kenney, superintendent of Indian trade, with that alacrity and Christian zeal, which so honorably distinguish him, communicated the desires of the chief to the Rev. Dr. Worcester, Cor. Sec. of the A. B. C. F. M. and to the Rev. Dr. Milledoler, For. Sec. of the U. F. M. S. suggesting, at the same time, that as the latter Society had undertaken to communicate the blessings of the Gospel to the Osages of the Arkansaw, it would probably be best, that they should meet the wants and wishes of the Osages of the Missouri. In compliance with this suggestion, and with the clear indications of Providence, the Rev. Dr. Milledoler was requested to visit Washington, and hold a conference with the chief. The Board of Managers sent a written talk, formally executed by the officers of the Society. After several interviews a covenant was entered into, by the Rev. Secretary on behalf of the Society, and the chief warrior, assisted by a native, called a counsellor, on behalf of the Osages. The Society stipulates, in this covenant, 1. To send a mission family to the great Osage nation of the Missouri;—2. That this family shall teach the will of the Great Spirit—shall instruct the children in schools—and the rising generation in domestic industry: 3. That the mission family shall neither buy nor take any land: 4. That they shall set out, if practicable, on or before next April. The chief stipulated, 1. That the Osages would receive the mission family with kindness and love: 2. That they would assist in the erection of buildings, and would assign land for cultivation by the family, and for agricultural experiments: 3. That they will encourage the missionaries, and send the Indian children to school: 4. That in case of complaint against the missionaries, which it is hoped will never exist, the Indians shall not drive away the mission family, but will make known the cause of dissatisfaction to the President of the U. S. or to the Society at N. York.

We give only an abridgment. The papers and speeches are interesting, and the conferences terminated, as every friend of Indian civilization could wish. The Board of Managers immediately determined to look out for a mission family, in order to comply with the stipulations just recited.

While preparing this article for the press we have learnt, that a missionary church has been formed in Warren, Ohio, with the design of migrating into the western wilderness, and carrying the blessings of the Gospel to the Indian tribes. The Rev. Joseph Badger, long known by his labors for the benefit of the Indians, is pastor. Soon after the church was formed, intelligence of the contemplated establishment among the Osages of the Missouri reached them; and they immediately made overtures to the Un. For. Miss. Society to go under its patronage. The arrangements have not been definitively made; but Mr. Badger and his associates, to the number of 30 persons, expect to set out from Beaver, Pen. about the 20th of February.

INDIANS IN THE STATE OF N. YORK.

THE *Squakie Hill* tribe of Indians, containing about 200 souls, have made application to the benevolent in their vicinity for the establishment of a school among them; and the Presbytery of Ontario county have kindly received the application. The Indians have assisted in building a school-house. A teacher will probably soon be employed for their benefit, at the expense of friends of missions, with a stipend of \$300 a year. It was in this tribe that the Rev. Daniel S. Butrick, now a missionary among the Cherokees, attempted in vain to make an establishment.

Thus one portion of the American Aborigines after another is brought within the pale of civilization and Christianity. The advocates of missions and friends of moral culture and civil improvement should not be discouraged by a first, or second, or third repulse, or disappointment. Let them persevere, and they will at last succeed.

MISSION IN BURMAH.

Visit of Messrs. Judson and Colman to Ava.

OUR readers are aware, that Mr. Judson had resided at Rangoon, in the Burman empire, six years before the date of the visit here described; and that, during the latter part of that time, he had been aided by the labors of other missionaries from this country.

THE obstacles thrown in the way of the missionaries by the government, determined Messrs. Judson and Colman to undertake an expedition to Ava, for the purpose of making a personal application to the emperor for permission to preach the Gospel.

Having made arrangements for their journey and their families during their absence, they embarked from Rangoon, Dec. 21, 1819, in a boat, to proceed up the great river, Arah-wah-tee, (commonly called *Irawaddy*.) This river is much infested with robbers, in many parts of its course, which rendered fire arms and an English gunner necessary. The company consisted of sixteen persons beside Messrs. J. & C.: viz. ten rowmen, a steersman, a headman, a steward or cook for the

company, their own cook, a Hindoo washerman, and an unfortunate Englishman, the gunner abovementioned. As no person unauthorized can appear in the emperor's presence without a present, that which they prepared on this occasion, was the *Bible* in six volumes, covered with gold leaf in Burman style, and each volume inclosed in a rich wrapper. Other presents were selected for the various members of the government.

In their passage they heard many reports of robberies and murders, committed at the very places through which they passed, which increased their circumspection by night and by day, and allowed little opportunity for sleep. Once they were approached in the night by a boat full of men, whose hostile appearance gave no favorable indication of their designs; but the resolute attitude of defence, assumed by the company, their numbers, and the prompt discharge of a gun, soon freed them from these unwelcome visitors.

On the 30th, at a town called Kah-noung, about 90 miles from Rangoon, they met a special officer, with a detachment of men in pursuit of a band of robbers, who had lately attacked a large boat, wounded and beat off the people, and taken plunder to a large amount. Farther onward, on the 2d of January, they had confirmed reports of a most daring robbery committed on a certain governor, who was going up to Ava in a boat of 50 men, laden with much treasure. The governor was shot, and the property all carried away.

On the 17th of January, they reached Pagan, a city celebrated in Burman history, formerly the seat of a powerful dynasty, distant from Rangoon 260 miles. Here they surveyed the immense ruins of this once splendid city, and having ascended some of its pagodas, a fair view was presented them of the mouldering relics of ages past. Jan. 25th, they passed Old Ava the seat of the dynasty immediately preceding the present, and on the same day reached the lower landing place of New Ava, or *Ahmarapoor*, the royal residence. This city is about 350 miles from Rangoon, and is usually called *Ummarapoora*.

Here, after a day or two spent in preliminaries, in gaining access to the officers of the government, &c. Messrs. Judson and Colman left their boat on the 27th of January, and were, after much ceremony, admitted to an audience of the emperor of Burmah in the *golden hall*. Its magnificence and riches we need not describe. The missionaries declare it surpassed their expectation. When the royal personage entered the hall, every head, except those of the missionaries, was prostrate in the dust.

The petition which they offered on this occasion, was read to the king by one of his prime ministers. Addressing his majesty, it announced their character, office, arrival at Rangoon, and the permission of the governor of that city to proceed to Ahmarapoor to behold the golden face, supplicated his royal assent to their design of teaching and explaining the contents of the Sacred Scriptures, and briefly noticed the general benefit, which would accrue to his dominions, in case their petition should be granted. The emperor took the petition from the hand of his minister,

and read it through. They next presented, through the hand of the same minister, an abridged copy of a tract, of which it is observed, that "every offensive sentence was corrected, and the whole put into the handsomest style and dress possible." His majesty received this also, and held it long enough to read the two first sentences, which asserted the unity and attributes of the only true God; when "with an air of indifference, perhaps of disdain, he dashed it down to the ground."

The minister endeavored to attract his master's attention to the present, the beautiful gilt volumes of the Bible, but without effect.

On mention of Mr. Colman's knowledge of medicine, the emperor refused to say any thing on the subject, more than to refer it to his physician, a Portuguese priest, to be examined whether he could be useful in that capacity. The missionaries were accordingly marched off, through the sun and dust, two miles to the residence of the Portuguese priest. He also soon dismissed them.

Notwithstanding these repulses, they procured another interview with the prime minister, and endeavored to explain more fully their views and the prospects of good to result from permitting them to remain in the empire. This was fruitless. Another attempt was made through the mediation of a friend, who carried their written request to the minister, in which they inquired, whether, by delaying several months, there would be any hope of obtaining their object. His reply was, "Tell them that there is not the least possibility of obtaining the object stated in this paper, should they wait ever so long; therefore let them go about their business."

Feb. 1st they made application for a passport to Rangoon; but encountered much difficulty in this also; and after many inquiries learned that they must formally apply to the high court of the empire, before one could be obtained. For this purpose other petitions and presents were requisite. These were made to Mounz Zah, the prime minister beforementioned. At length, on the 5th of February, after repeated presents, the passport desired was granted, and on the next day they set off for Rangoon.

With the current in their favor, they descended the river far more rapidly than they had ascended; so that, by the 12th they came to Pyee, 230 miles from Ava.

On the 18th they arrived at Rangoon. The three persons, who had previously been baptized, appeared more firm in the faith than ever. There were also some new inquirers.

On the whole it was resolved, that Mr. Colman should repair to Chittagong, where the Burman language is spoken, and where there are some native converts, and that Mr. Judson should remain for the present at Rangoon.

MISSION AT THE SOCIETY ISLANDS.

THE history of the missions to the islands of the Southern Pacific, forms one of the most interesting chapters, in the narrative of

God's dispensations to his church, in modern times. We are sorry that our limits will not permit us to give more than an abridged account of the great religious meetings of the natives in May 1819.

On the 13th of May, 1818, an Auxiliary Mission Society was formed at Tahiti. As great numbers of people assembled on that occasion, it was impossible to accommodate them in the chapel then erected; so that the missionaries, and their hearers, met in a shady grove of cocoa nut trees. But during the following year, Pomare, the king, erected a large building, devoted to religious purposes, and called the *Royal Mission Chapel*.*

It is 712 feet long, and 54 feet wide. There are three pulpits, 260 feet from each other, and the extreme ones 100 feet from the ends of the house. On the 11th of May, 1819, the chapel was opened. The assembly of natives collected, at an early hour; the number was supposed to be about 6,000, to whom three of the missionaries preached, at the same time, in the three pulpits. Hymns given out by Mr. Bourne who occupied the middle pulpit, were sung by all the congregation, both before and after the sermons.

The next day, the anniversary of the Missionary Society was observed, with peculiar interest. The sermons and other religious exercises, were conducted in a manner similar to those of the day preceding, and the services were closed with the utmost harmony and delight.

Promulgation of the Laws.

"Thursday May 13th," say the missionaries, "was appointed for promulgating the laws. About noon we all assembled in the centre of the Royal Mission Chapel. The King requested brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed. After singing, reading the Scriptures, and prayer, the King stood up, and looked upon the thousands of his subjects, on his right hand and on his left. Addressing himself to *Tati*, the pious chief of the southern part of the island, he said, '*Tati*, what is your desire? what can I do for you?' *Tati*, who sat nearly opposite the pulpit, arose and said, 'Those are what we want—the papers you hold in your hand,—the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.' The King then addressed himself to *Utami*, the good chief of *Teoropaa*, and, in an affectionate manner, said, '*Utami*, and what is your desire?' He replied, 'One thing only, is desired by us all, that which *Tati* has expressed,—the laws, which you hold in your hand.' The King addressed *Arahu*, the chief of *Eimeo*, and *Veve* the chief of *Taiarabu*, nearly in the same manner, and they replied as the others had done. *Pomare* proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, mar-

riage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the chiefs if they approved of them? They replied aloud, 'We agree to them;—we heartily agree to them.' The King then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done. When *Pomare* came to the article on rebellion, stirring up war, &c. he seemed inclined to pass it over, but after a while proceeded. At the conclusion of that article, *Tati* was not contented with signifying his approbation in the usual way only; but, standing up, he called in a spirited manner to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed.

"Thus all the articles were passed and approved. Brother Henry concluded the meeting with a short address, prayer and blessing. This interesting scene may be better conceived than described. To see a King giving laws to his people with a regard to the authority of the Word of God, and the people receiving the same with such universal satisfaction, was very affecting to us all."

Meeting for Missionary Business.

THE annual business of the Missionary Society was transacted on Friday. *Pomare* officiated as President. Motions were made and supported by the missionaries and the leading natives. Votes of thanks were passed to the President, the Secretary, the Treasurer, the sub-treasurer, the governors of districts, &c. As the subscriptions are collected in produce, the Treasurer was directed to remit them by the first ship, and cause the proceeds to be paid to the Treasurer of the Missionary Society in London.

Toward the close of the meeting, the king addressed the governors, officers and members of the Society, exhorting them to persevere in this delightful work. The services were begun and ended with singing and prayer. The king dined at Mr. Bicknell's with the missionaries. Five thousand copies of an address to the Society, written by Mr. Henry, and neatly printed by Mr. Bourne, were given to the governors for distribution among the people.

Baptism of the king.

"On Sabbath-day, the 16th inst. the congregations were again assembled in the Chapel Royal. The people were not so numerous as before, owing to their having been so long from home; and being pinched for food, many had returned. However, we had still between four and five thousand hearers. Brother *Wilson* occupied the east pulpit, Brother *Henry* the west, and Brother *Bicknell* the middle. They all preached from the same subject—The commission of our Lord to his disciples, to disciple and baptize all nations, Matt. xxviii, 18—20. Sermons being ended, we all closed around the King, he being seated on the occasion in the centre, near the middle pulpit. Brother *Bourne* commenced by giving out a hymn, which was sung by the

* See a notice of this Chapel in our last vol. p. 54.

congregation. Brother *Bicknell* engaged in prayer, which being ended, the King stood up. Brother *Bicknell* stood on the steps of the pulpit, and taking the water from the basin, held by brother *Henry*, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. Pomare was observed to lift his eyes to heaven, and move his lips with an indistinct sound. The sight was very moving, especially to our elder brethren, who had been watching over him for so many years. Brother *Bicknell* addressed the King with firmness, yet not without a degree of tremor, entreating him to walk worthy of his high profession in the conspicuous situation he holds before the eyes of men, angels, and God himself. Brother *Henry* addressed the people, exhorting them to follow the example of their King, and to give themselves up to the Lord. Another hymn was sung, and brother *Wilson* concluded the whole with prayer. Pomare shook hands affectionately with all the Missionaries, they being stationed, by his own desire, at his right and left hand. After the ceremony the King retired to his camp."

On the evening of the same day, the last service of this great national celebration was held with the natives in the mission chapel. Messrs. Bourne, Crook, and Darling preached in the three pulpits.

Two days after, the missionaries wrote their annual circular, which is signed by eight of them, and in which the preceding accounts are exhibited more at length; except the promulgation of the laws, and the baptism of the king, which we have copied exactly.

Missionary Society at Huaheine.

AT Huaheine, one of the Society Islands, an Auxiliary Missionary Society was formed Oct. 6, 1818. Every contributor of five bamboos of cocoa-nut oil, or three balls of pia, (*arrow-root*,) or one pig, or four baskets of cotton, was to be considered as a member. The Annual Meeting was to be held in the great place of worship at *Apoatava*.

Accordingly, on May 18, 1819, the general meeting was held, at which a great congregation were present, including most of the inhabitants of Huaheine, as also *Tapa* and other chiefs from Raiatea. After a prayer by Mr. Ellis, he mentioned what had been done in Africa, by those who believed the word of God,—how they contributed of their property, in order that others might hear the Word of God.

After this *Mahine* addressed the people, reminding them of "their former diligence, labor, and expense in attending the worship of the false gods—that wicked and unprofitable service,—and that to exceed in hearty diligence, in the service of the true God is nothing but right. The service of the idols is evil,—that of God truly good,—his word the means of salvation;—then let our diligence greatly exceed." Then followed four others, with similar exhortations, exciting the people to persevere, and to contribute again, on the year ensuing. *Mahine* again addressed them, saying, "If agreeable to contribute again this new year hold up your hands, if not, keep them down." All hands were raised instantly.

After this, *Tana*, the general Secretary, gave an account of the contributions of the different districts towards promoting a knowledge of the Word of God, viz. those of *Huaheine*, and also of *Tapua Manu*.

The amount of these contributions was 3,985 ohemori, or bamboos of oil,* 98 pigs, 95 balls of arrow-root.

Instead of one mission in the islands, there are now four. One on *Tahiti*, one on *Eimeo*, one on *Huaheine*, and one on *Raiatea*.

MR. CONNOR'S TRAVELS IN WESTERN ASIA.

It is among the most interesting characteristics of the present times, that men of intelligence, piety, and Christian zeal, are employed to travel in different parts of the world, with a view to collect necessary information, and circulate the Scriptures, preparatory to the preaching of the Gospel by missionaries.

MR. CONNOR sailed from Constantinople, Oct. 31, 1819; and, having touched at Smyrna, and tarried there a fortnight, sailed Nov. 28th for Canea, in the island of Candia, where he arrived Dec. 5th. He was kindly received by the Bishop of Canea, and the Greeks generally, who expressed their warmest approbation of the tracts he gave them, and of the operations of the Bible Society.

At this place, Mr. C. established a depot for the Scriptures; the Bishops engaging to exhort the priests, in their dioceses, to make inquiry, as to the number of Testaments necessary to supply one to each family. The Bishops will superintend the sale and distribution; and those, who are too poor to purchase, are to receive a copy gratis. Mr. C. wrote to the eleven Bishops of the island, and to the Archbishop, who was then at Constantinople, requesting his aid.

From Candia, Mr. Connor sailed for Rhodes, and reached that island Dec. 28th. He immediately sent an introductory letter, some Greek Tracts, and a plan for the circulation of the Scriptures, to the Archbishop, who received him in the most friendly manner, and promised to promote the cause in Rhodes to the utmost of his power.

From Rhodes he went to Larnica in Cyprus, where he landed Jan. 24th. Here also the Archbishop received him in the kindest manner, allotted him apartments in the palace, and seemed highly gratified with the Tracts and Greek Testaments, of which he requested 400, and promised to use his influence for their speedy distribution. He also gave Mr. C. introductory letters to the Patriarch of Antioch, and to the agents of the Patriarch of Jerusalem. This island contains 40,000 Greeks, 14,000 Turks, and has 40 Greek monasteries, with about 300 monks, and two Catholic convents with six fathers.

Mr. C. next directed his course to *Beirout*, where he landed Feb. 13th. Here he unex-

* One joint of a large bamboo cane will hold 2 or 3 quarts of oil. This oil is very pleasant for lamps, having neither smoke nor smell.

pectedly found the Archbishop of Jerusalem, who had just then arrived from Europe. His convent is on Mount Lebanon. The population of Beirout is 10,000, of which number 5,000 are Turks, and the remainder Christians.—

On the 16th he left Beirout for *Saïde*, (nearly on the site of the ancient *Sidon*,) which he reached the same day. As no English consul resided here, nor any ecclesiastical dignitary, the principal physician in the place, Mr. Bertrand, of French extraction, readily undertook to promote the circulation of Bibles and tracts to the utmost of his power.

Leaving *Saïde*, Mr. C. went the same day, Feb. 18th, to *Sour*, (the ancient Tyre.) The Greek Archbishop offered his assistance, and will endeavor to supply his flock with Bibles, which he is to receive from Mr. Bertrand, who is to have a large depository of them for the purpose of a wide distribution.

At *Acre*, where he arrived Feb. 21, Mr. C. engaged the English consul, to circulate the Arabic and Hebrew Scriptures. Here are about 10,000 souls, of whom nearly 5,000 are Turks, and the others Christians.

Passing through the villages and towns of Nazareth, Napolose, Gennin, and the fine plain of Esdraelon, he reached Jaffa, March 2d. Here he was received by the consul, Signor Damiani, who kindly entertained him. This man engages to take part in the work, and through his hands the Scriptures will necessarily pass to Jerusalem.

Here let it be noticed, that a safe communication is thus opened between Malta and Jerusalem. Vessels from Egypt are continually arriving in the port of Jaffa, and vessels from Malta in that of Alexandria; so that the communication between Malta and Jerusalem is carried on briskly and easily.

Mr. Connor visited Rama, (the ancient Arimathea,) whose population is about 7,000.

At Jerusalem, where he arrived March 6th, Procopius, the chief agent of the Patriarch, engaged to keep, in his convent, a depot of the Scriptures for the Greek Christians at Jerusalem; another of the Scriptures in various languages for the pilgrims, who visit Jerusalem, and promised to give them notice of his having these in his possession. Procopius said to Mr. Connor, "Send me the books, and I shall immediately begin; and when I shall have furnished the Patriarchate with the Scriptures, I will circulate them elsewhere." A majority of the pilgrims, who visit Jerusalem, are Greeks. There are about 20,000 Christians subject to its Patriarch.

There are great dissensions, however, among the different bodies of Christians in Jerusalem. On this subject Mr. Connor says, "Of that city, whose very name is Peace, and whose peaceful state should be the figure of the Church's unity on earth, and of its rest in heaven,—of that city the Christian traveller is compelled to say,—If there be a spot in the world, where the spirit of religious contention burns with greater fury than in any other, that spot is Jerusalem! The occupation of the holy places is the great object of contention. These are in the hands of the Turks, by whom the right of occupation is sold to the highest bidder. The Greeks and Armenians

are friendly to the diffusion of the Scriptures; nor do the Latins seem hostile to the circulation of their authorized versions. When, therefore, the real value of Holy Places comes to be understood by the contending parties, through the increase of Divine Light in these regions, they may be led to worship in them in peace and harmony, and to unite together for the purpose of making known to all men the Word of Salvation."

The number of pilgrims, who visited Jerusalem at the passover in 1820, were as follows: Greeks 1,600, Armenians 1,300, Copts 150, Catholics 50, Syrians 30, and one Abyssinian; total 3,131.

Mr. Connor visited the river Jordan, in company with more than 2,000 pilgrims. They made one encampment on the plains of Jericho; and the next morning, before sunrise, stood on the banks of the river, where the pilgrims bathed. The stream is but about 60 feet wide, and not deep. In two hours and a half, Mr. C. and his party travelled to the Dead Sea, and returned to Jericho, through the fertile part of the plain. We insert entire the

Remarks on Jerusalem.

JERUSALEM is a considerable place. The most beautiful building within its wall is the Mosque of Omar, which stands on the site of Solomon's temple. The Turks have a singular reverence for this Mosque; and will not permit a Christian even to set his foot in the large grassy area which surrounds it.

The walks which I most frequent are those that lead down the valley of Jehosaphat, by the fountains of Siloah; or those that run along the side of Olivet. From the side of Olivet you have a very commanding view of Jerusalem. The Mosque of Omar appears particularly fine from this situation. The greater part of the surrounding country is most desolate and dreary. Hills of white parched rock, dotted, here and there, with patches of cultivated land, every where meet and offend the eye.

In the north of Palestine are many beautiful and fertile spots: but not so in Judea. The breath of Jehovah's wrath seems in a peculiar manner to have blasted and withered the territory of the Daughter of Zion! What a change has been wrought in the land, once *flowing with milk and honey!*

Often as I have contemplated Jerusalem, have the words of the Prophet escaped my lips—when I have felt the strains of Jeremiah to be beautifully pathetic and true, when recalled to mind on the spot that prompted his sacred "Lamentations!"—*How doth the City sit solitary, that was full of people! how is she become as a widow! She, that was great among the nations, and princess among the provinces, how is she become tributary!—How hath the Lord covered the Daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!*

Bethlehem.

I have spent a day or two in Bethlehem and its neighborhood. Under the Latin Convent

at Bethlehem, they show three altars; said to mark the spot where Christ was born, where the manger stood, and where the Magi adored. These altars are splendidly adorned, and illuminated with many lamps.

The men of Bethlehem have peculiar privileges. They alone, of all Christians subject to the Turks, are permitted to wear the White Turban and to carry arms. They are fine men; and have an air of boldness and independence, not commonly met with in the Christians of these countries. Their government is a kind of democracy; and their Chiefs are elected from among themselves. The Bethlehemites are perpetually at war with the Turks of Hebron.

From Jerusalem Mr. C. returned to Sour and Saide, through the luxuriant plain of Sharon, and by the foot of mount Carmel. He next visited mount Lebanon, on a part of which the Druses, a singular religious sect, have their capital. The following account of these people will be interesting.

State of the Druses.

The number of the Druses may be about 70,000. Of these 20,000 men are capable of bearing arms.

The Druses are divided into two grand classes—that of the “Akkals,” or *intelligent*; and that of the “Djahels,” or *ignorant*.

The Akkals, in number about 10,000, form the Sacred Order; and are distinguishable by their white turbans, the emblem of purity. Every Thursday Evening, the Akkals assemble together in their Oratories, and perform their religious rites. What these rites are, no one but themselves knows: their ceremonies are enveloped in the profoundest mystery: during the performance of them, they place guards around the spot, to prevent the approach of the profane; their wives are permitted to be present: if any of the uninitiated dare to witness any part of their sacred rites, instant death would, on discovery, be the reward of their temerity. All the Akkals are permitted to marry. The Chief of the Order resides in a village called El Mutna. The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual, who wishes it, and whose conduct has not been stained by any flagrant vice, may, after passing through some initiatory ceremonies, enter the Order. At the funeral of an Akkal, the principal of the Priests, who happened to be present, demands of the bystanders their testimony of the conduct of the deceased during his life; if their testimony be favorable, he addresses the deceased with the words—“God be merciful to thee!” if otherwise, the address is omitted. The funerals of the Akkals, as well as those of the other Druses, are always very numerously attended. The Akkals bear arms only in defence of their country, and never accompany an invading army.

The Djahels, who form by far the most numerous class, perform no religious rites whatever, unless when circumstances oblige them to assume the appearance of Mahomedans. On these occasions, they enter the

Mosques, and recite their prayers with the Turks. They consider both Jesus Christ and Mahomet as impostors; and cherish an equal dislike to Christians and Turks. They believe that the deity was incarnated in the person of Hakem, Caliph of Egypt; and that he will shortly appear again. He is to come, they think, from China; and to meet, fight with, and utterly destroy, all his enemies, at a place called the “Black Stone.”

The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world.

They believe in the transmigration of souls; and that, according to the character of the individual, in his first journey through life, will be the nature of the body which his soul will animate in a future state of existence: if his conduct has been fair and honorable, his soul, at his death, will pass into and vivify the body of him who is destined to fill a respectable station in life: if, on the other hand, his conduct has been evil, his soul will enter the body of a horse, a mule, an ass, &c. Those who distinguish themselves by noble and meritorious actions and shine by their virtues in their career through life, will, as the highest recompence of their merits, pass, after death, into the bodies of Chinese Druses.

I inquired of Mr. Bertrand, if it was true that the Druses worshipped a calf; he said that he had questioned many of them about it, and they all denied it; “Do you suppose,” they asked, “that we would worship, as our God, the image of an animal, whose flesh we eat, and of whose skin we make our shoes?”

Schools are pretty frequent. The Akkals are generally the masters; and are paid by their pupils. They teach reading and writing. The book generally used as an exercise for the children, is the Koran. In some villages, where the only schools are those of the Christians, the Druses send their children thither where they are taught to read the Psalms of David.

I had been told that there was a great number of Christians among the Druses; this, however, I find is not the case. The Emir Beehir with his family and some of the other nobles of the nation have received baptism, have their children baptized, have chapels in their houses, and hear mass every Sunday. The rest of the natives are hostile to the Christians.

The Syrian Archbishop, who visited England in 1819, has been elevated to the Patriarchate since his return. Mr. C. visited him, at his convent, which is called Der el Sharfi. He received the visit with the utmost kindness, and regretted the accident which had befallen the printing press, which he procured in London. In a neighboring convent there is an Arabic printing press, which is employed very moderately, and will send out but a few books into the surrounding country.

At Damascus Mr. C. called on the Patriarch of Antioch. He was delighted with the operations of the Bible Society, and despatched letters to all the archbishops and bishops, urging them to promote its objects. Taking the best route to Aleppo, Mr. C. pursued his great designs there, and found that copies of

the Scriptures could be sold there in the Hebrew, Syriac, Greek, Turkish, and French languages. The Christian part of the population of Aleppo is about 30,000, consisting of several different sects.

The Arabic edition of the Scriptures, which is now printing in Great Britain, will be gladly received in Syria. Mr. C. found it to be universally intelligible.

The journey, of which we have given an outline, seems to have opened channels for the free circulation of the Scriptures in the most interesting parts of Western Asia. Many copies will also be carried by pilgrims, who annually visit Jerusalem, into far remote regions of the east.

ANECDOTE OF TOOI,

A NEW ZEALAND CHIEF.

THE English Church Missionary Society have for several years had a mission established in New Zealand. One part of the plan adopted by missionaries has been to send select individuals to London, that they may acquire useful knowledge, and that their minds may become enlarged. Among the individuals sent first were Tooi and Teterree, two chiefs. Of Tooi the following interesting anecdote is related.

In the first trip which he took on board a South Sea Whaler, the ship was lying at anchor in a bay; and had despatched all her boats to an Island at a considerable distance, to catch seals, and did not expect their return for several weeks. A favorite Newfoundland dog, belonging to the ship, one night leaped overboard, and swam on shore; and, after remaining there for some time, came down to the beach, and made a piteous howling to be taken on board. But they had no boat. Tooi and the Captain set about constructing one of hoops and seal-skins. When finished, Tooi volunteered his services to fetch off the dog. He paddled himself on shore very well, and got his freight on board: and the enterprise would have succeeded, had the dog remained still; but he got his feet on the gunnel of the frail bark, which capsized her in an instant. The tide was drifting them with great rapidity toward the ship: the Captain and people on board were, therefore, anxiously on the look-out; and, when near enough, threw out a log-line. Tooi caught hold of it: but the tide was running so strong, that it broke before they could get him on board. Good swimmer as he was, it was impossible for him to bear up against such a tide. The only probability of saving his life, was by swimming to a point three or four miles distant, in the bay, to which the tide was drifting him. The anxious Captain hailed him with the trumpet, encouraged him, and recommended him to make for this spot. Tooi and his companion swam down together with the tide. The dog grew tired first: and attempted, several times, to get on Tooi's back to rest himself; on which occasions, Tooi dived down, and laid hold of the dog's legs, pulled him under water, and kept him there a little time as a punishment

for his ill-manners. At last, to the great joy of the Captain and people, they saw Tooi and his dog arrive safe on shore. Our friend now travelled many miles round the bay to get opposite the ship again. He became very hungry, and very weary; but the place afforded no friendly inhabitant to supply his wants. He dived down among the rocks, and got a good supply of oysters; made a fire, and roasted them, and got a comfortable meal. He made a hut of the bark of trees, and got some sleep; but, to his grief, he could not find any water, after searching several miles round, in every direction: nor had he any thing to allay his thirst, for two nights and almost two days, save a little dew which he gathered from the leaves. At length, for want of nourishment his strength began to fail, and he determined to make another attempt to gain the ship by swimming; and made a signal to the Captain and people, who were watching his motions, of such intention. He embraced the time of the tide most favorable for his purpose. They took care to have a rope stout enough, which he laid hold of, and was got on board, to the inexpressible joy of his shipmates. But he was so weak with privation, fatigue, and anxiety, that he kept his hammock several days. His intrepid behavior much endeared him to the Captain and crew. The dog swam off, and was saved also.

TO THE PUBLIC.

THE attention of all persons, into whose hands this number shall fall, is solicited to the *Proposals*, which are printed on the last page of the cover. It will there be seen, that this work is the property of the *American Board of Commissioners for Foreign Missions*. The advantages, which will accrue to the Board, from an extensive patronage of a work thus published, must be very obvious.

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Those persons, who may receive their first knowledge of the work from the present number, are requested to look it over attentively, and ask themselves whether it has not a fair claim to their patronage. The price is low; the execution is intended to be neat and accurate; the matter is selected and compiled with care; the designs of the Board are great and noble, and such as must commend themselves to the conscience of every well informed man.